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WOMAN'S WORK FOR WOMAN.

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Cedars of Lebanon, Oldest Grove.—"They are 6,000 feet above the sea, occupy about a ten-acre lot, and the people of the country reverently call them 'the cedars of the Lord.' As old as Solomon, some say, as Abraham."—Rev. Samuel Jessup.

Bedouin Girl and Tent.—"The Bedouin photographs you will notice are all of girls or women. This is not from choice, but necessity. The men are shy of a camera, and will not be bribed. The women have so little money that a few cents look large to them. A host of Bedouin girls flock here, daily, for bread. They are picturesque, dirty and as bright as any children in Syria."—*Letter* from Dr. Harris, Hadeth, September, 1893.

SARCOPHAGUS LATELY FOUND AT ANTIOCH.

All cuts on this page are reproduced from photographs taken by Dr. Harris, of Tripoli, Syria.

WOMAN'S WORK FOR WOMAN.

VOL. VIII. JANUARY, 1893. NO. 1.

THE BOARD OF FOREIGN MISSIONS.

STATEMENT OF RECEIPTS, MAY 1 TO NOVEMBER 30, 1891 AND 1892.

	CHURCHES.	WOMEN'S BDS.	SAB. SCH'LS.	Y. P. S. C. E.	LEGACIES.	MISCELL.	TOTAL.
1891	$79,645.88	$75,674.81	$8,017.30	$2,271.02	$37,320.84	$39,757.39	$242,687.24
1892	74,262.48	68,426.83	9,292.04	3,930.24	49,147.33	34,030.13	239,089.05
Gain			$1,274.74	$1,659.22	$11,826.49		
Loss	$5,383.40	$7,247.98				$5,727.26	$3,598.19

Deficit of May 1, 1892	$54,521.05
Total needed for year	$1,051,170.93
Received from all sources to December 1, 1892	239,089.05
Amount to be received before May 1, 1893, to meet all obligations	$812,081.88

53 FIFTH AVENUE, NEW YORK. *Wm. Dulles, Jr., Treasurer.*

ONE of the Persia party which embarked from New York October 20, wrote the day they were leaving Constantinople, November 25: "Thanksgiving in Turkey, but no turkey for Thanksgiving. We hope to eat Christmas dinner in Teheran." They were expecting a short quarantine in Batoum.

THE welcome report has come of the safe arrival of Dr. Forman (senior) and other members of his party, at their stations in India. The young ladies bound for Laos reached Bangkok safely and were starting up the river, October 7, under escort of Mr. and Mrs. Phraner. Miss Hunter was eleven days from New York to Barranquilla and started up the Magdalena, November 12.

Dr. and Mrs. Samuel Jessup and Miss Law encountered a terrible storm in the Bay of Biscay, and, the engine breaking down at midnight, their ship drifted for a time toward the rocks of Spain, but they had come safely and thankfully through and, on November 25, were sailing from Port Said for Beirût. Bound to the same port, also, Rev. W. K. Eddy and family left Alexandria, November 24.

THE standard of uprightness prevailing among highest Native ladies of India may be measured by the fact that certain of them recently sent 1000 rupees to one of our missionary physicians, in the effort to bribe her to give a perjured medical report to the magistrate. The matter involved was a rich estate which, in default of a true heir, lapses to government. The only way by which our doctor could make these women understand the moral obliquity of their proceeding was by saying: "My father would throw me out of his house if I should do such a thing."

IT was not till Dr. Torrence came home with his chivalrous report, that we knew how hard and bravely Dr. Mary Smith worked through the cholera, averaging perhaps ten patients a day at a village eight miles north of Teheran and coming into the city, through the heat, two or three times a week, to treat Christian women.

IT disconcerts a missionary living in Mexico City, 7,500 feet above the sea, one of the highest habitable cities in the world, to get letters from the home churches asking "if she goes to the mountains in vacation?" This matches that statement in a newspaper of interior New York, to the effect that a certain Chefoo missionary went "to the seaside every summer." So she did. Her house

was perhaps half a mile from the shore all the year round. Those people don't read missionary magazines.

From Curityba, Brazil: A service of song which Miss Dascomb has conducted for six months past, before the Sunday night meeting, attracts large congregations. One evening seven women were observed trying to sing from the same hymn-book.

The twelfth of November was ushered in with firing of cannon, and, for the first time, the city was illuminated by electric lights. The school children had been inspired with patriotism for the occasion through a national song and stories of Columbus, taught them by "the abbesses" as some Curitybanos have called our missionary teachers.

Jesuit priests in Barranquilla have tried to bribe the young women assistants to leave our mission schools, and, in one case, they succeeded. Seven persons who, through fear of the priest, declined to teach elementary classes, gave the modest excuse that they were "not competent."

The need of girls' schools in Colombia may be inferred from these lines in a letter just received from Mrs. Pond: "The Sabbath evening congregation includes women in low-necked and short-sleeved baby waists—sometimes only a chemise and petticoat—with a naked baby carried on the hips. Many of the people here outdo Mohammedans and heathen in their customs. During all the years I spent in Turkey and Syria I never saw so much immorality as I have seen since coming here" (in Dec. '91).

Bangkok schools all flourishing in the fall term; 106 boys in the High School, 34 seats at table at Wang Lang (girls' school), which "mourns from attic to basement Miss Cole's illness and detention in Japan."

The King of Siam sent $480 to the relief of famine sufferers in the Laos.

A famine incident is mentioned by Mrs. Taylor of Lakawn. A family, "one of thousands," was fleeing to a more prosperous region and stopped to beg a dinner at her door. The father was carrying the sleeping baby in one basket, the household effects in another; the mother had a child on her arm and a bundle of clothing besides; two children followed behind, and they had not a grain of rice between them but were prepared to live on the roadside vegetation for perhaps twenty days of travel.

A meeting of Maronite women in Tripoli, Syria, mentioned last month (p. 327) as "small yet, not more than a dozen," has just been heard from again. Now, it had grown to "thirty or more, regularly" and, writing in September, Mrs. Nelson says:

"At the last meeting I took up twenty copies of gospels, intending to try to get some of the women to take them. The Bible is a forbidden book among the people of this sect, so, imagine my surprise and joy when every copy was taken and there were requests for eight more."

Latest news from Hamadan, Persia, concerns a Moslem agitation against Jews of that city. One was beaten within an inch of his life, some had their noses bored and were led by a string through the bazars, and some, in order to save their lives, became nominal Moslems.

The number of young Jewesses paying tuition and eating the food of the school, has been a feature of the last year at Iran Bethel, Teheran. One day, a prominent Jew sent the teachers a large metal tray on which were arranged ten bottles of rose water, strings of dried fruit, sweetmeats, two silk handkerchiefs and, underneath all, a white cotton bag in which Fareed's tuition was neatly sewed up.

One of our missionaries, speaking of the "rough-and-tumble waifs off the street" who compose her Infant Class in China, says:

"There may be Peters and Pauls among them or even gentle, loving Johns, but to look at them as they gather thirty or forty strong, they appear much more like future Barabbases."

"When the magic lantern view of the crucifixion was thrown on the sheet," says Miss Ballagh, writing of her Sunday-school in Tokyo, "many little voices were heard saying, *kawaiso, kawaiso!* (how cruel, cruel)."

Christmas morning, 1891, it snowed in Nazareth, and the children in the English mission orphanage who had never seen snow before thought it was "raining flags."

New laborers from the Evangelical Society of France having joined the Gaboon Mission, Talaguga station had been placed in their charge and Mr. Bannerman with his family have removed for the present to Kangwe. Mrs. Bannerman has begun teaching the girls penmanship; she says she doesn't know a woman of the country who can write.

ANOTHER YEAR IN OUR MISSIONS.

JANUARY, 1892–1893.

"ANOTHER year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with Thee."

THE last was, by no means, an easy-going year in our Missions. Diseases which are prevalent annually in Asiatic countries were, at several points, specially epidemic; so much so as to create panic, interrupt church services and close schools for long vacations. What with influenza, smallpox, cholera (nearly 20,000 deaths at Teheran; schools closed four months, 10,000 deaths at Tabriz); with famine; loss of helpers by emigration from Syria; with marked cases of persecution; with mobs at Ratnagiri (South India) and Sergipè, (Brazil) and threatenings against the Chinese Home in San Francisco; with serious illness of several missionaries; with dissensions and strife in some mission churches; with a deficit of $50,000 income — no, it was not an easygoing year in the Missions.

Brazil was one of the greatest losers. Rev. E. M. Pinkerton died, by yellow fever, in the ardor of his early consecration and only six months on the field. Then died the good pastor, Sr. Miguel Torres. He had finished the last pages of his book on the Parables, the week before, and was wishing the dear Lord "would see fit to call him home." And, in September, passed away in New York, one of the best friends to Christ's cause in Brazil, Mr. John T. McKenzie.

But clouds and darkness have been shot athwart with light. No report of general revival has been received, and yet from month to month testimony has been added to testimony, of salvation wrought among the heathen. Take these samples, considering the long road each soul had traveled from darkness into light; and the opposition nearly every one had faced, some of them the loss of every worldly advantage, in order to bear the name of Christ. United with the Church:

January.	At Mexico City		3
February.	At Ningpo		2
March.	At Hangchow . .	(schoolboys)	4
April.	At Nodoa, Hainan .	(schoolboys)	5
March-April.	To Shantung country churches, Rev. Hunter Corbett received .	(adults)	30
May.	On Fa Ti (Canton) (first ever baptized there)		4
June.	Benita, Africa	(adults)	13
In the spring.	At Teheran . .	(schoolboys)	5
In the spring.	To one country church, Japan,		9
In the spring.	Jalandhar field, India . . .		28
During the spring.	To Shantung country churches, Rev. J. Murray received	(adults)	31
February to August.	At Chefoo . .	(adults)	39
February to September.	In Mynpurie district		10
First six months of 1892.	At Lampoon	(adults)	39
Midsummer Communion.	To 2d Ch., Canton,		12
September-October.	In six country towns within 40 miles of Seoul, 14 hopeful conversions, all men; in one magistracy town, "16 substantial farmers and merchants" had become Christians through instruction by the Korean preacher, of whom 14 were baptized by Mr. Gifford.		40

New churches have been organized:

At the opening of 1892. At Papaw, in the Lakawn field, among the Lao, with 37 adult members.
March. At Ratnagiri, South India.
October. Near Seoul, Korea, four preliminary organizations in as many towns.
October. At Chieng Dow, of Chieng Mai field.

And no doubt others to be learned of when full reports for the year come in.

Several missionaries of our Church have narrowly escaped death while on their necessary journeys, but God's hand was light upon us and, besides Mr. Pinkerton, but three have been called from their labors; in this country, young Miss Ewalt, after brief and sweet service in South India; Miss Baskin, for thirteen faithful years in the Chinese work in California, and Mrs. Scott, after royal service covering thirty-eight years, in North India. The elders were spared to work below; the little children were spared from work and they see His face. Not less than ten of them heard Jesus' voice and were charmed away to his arms; while into not less than twenty missionary families other little children came.

The financial statement which the Treasurer presents shows the Women's Societies were, on December 1, *behind the record of last year* by more than $7,000. On the other hand, young people of the Church are beginning to consider more their present share in foreign missions, and funds were readily offered for famine and cholera relief. The total amount received at the Mission House for the famine in Laos was $8,674.38 up to December 1, at which date all but $20 had been forwarded. Looking to the year that is closing we must admit that in our missionary endeavor it was

"Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face."

There has been enlargement in our missions during 1892. While Rawal Pindi, in the Punjab, was, for purposes of economy, turned over to the United Presbyterians, Gensan in Korea and Toyama in Japan have become occupied stations. Chiningchow, in China, whence our missionaries were expelled by a mob, and where, a year ago, the mission had advanced so far as to hold property, is now occupied by two families. Khanna near Lahore, Shikohabad (11,000 people) in the Mynpurie field, Bindki (6,000), and Jahaunabad (10,000), in the Allahabad district, are specimens of growth in outstations. The effort now is, to negotiate for property at Yeung Kong, South China, and develop there a fully fledged station.

In 1891, we heard for the first time of the Moosurs or Moosuhs, in North Laos. Two men, heads of families constituting an entire village, had been baptized. Last year, Dr. McKean wrote of the memorable occasion when he saw Dr. McGilvary baptize every one in that village, thirteen adults and seven children.

A year ago we pointed out that the claims of the Loi people on Hainan, the Hakkas in South China and of souls in "the bush" in West Africa, all were pressing upon our Church. They all have been remembered: by Mr. Good's exploring journeys in Africa; by Mr. Jeremiassen's touring and choice of a station among the Loi; and by plans, not yet perfected, to locate a station among the Hakka, at Kang Haw, 200 miles from Canton, on the west branch of North River. Mr. Thwing has been designated to this people.

Plans for Korea have been modified by the attitude of government. Pyeng Yang, rather than Uiju, is now looked upon as the next possible station in that country. A girls' school in Lakawn has been developed and the plan for one at Curityba, Brazil, matured at once. Last July there were seventy pupils and it was announced in the newspapers that no more could be received till 1893.

New buildings were taken possession of last year by the girls' school at Ningpo, by the boys' school at Tabriz, the churches at Tabriz, Jhansi and Guatemala City, and for hospital purposes in two places. Dr. Briggs's hospital at Lakawn has, so far, received $1,200, obtained entirely outside our Board of Missions. One large ward for men is already up, a medium-sized ward for women in process of erection, and surgical and children's wards are to come.

The other new hospital is at the port of Tripoli, Syria. Hitherto, Dr. Harris got on as he could, in unsuitable hired buildings. Now, wards accommodating twenty-four beds and an operating room are built over a mission chapel, 34x38. Day school is also held in this building. An L contains a waiting-room on the ground floor, and above, assistants' and consulting-room, drug-room and dark room for ophthalmic examinations.

The force of missionaries has been strengthened by fifty new recruits. Although twenty of them were single ladies going out on their first appointment, and two more reappointed, after an interval in this country, the roll of single ladies is shorter by six names than a year ago. Three were removed by death; nine are cheerfully transferred to the list of married ladies within our own missions; seven resigned on account of illness, and eight for other good reasons.

There are a total of 369 ladies now in connection with our missions as against 354 of a year ago. Of these 152 are unmarried, 17 are physicians, only 37 are on furlough. The total number of missionaries in January, 1892, was 595. The year 1893 begins with 630. Looking to the fields and the force, the last was

> "Another year of service,
> Of witness for Thy love;
> Another year of training
> For holier work above.
>
> "Another year of progress,
> Another year of praise;
> Another year of proving
> Thy presence all the days."

What do the Missions ask of the Church at home, this year? With remarkable unanimity they beg FOR PRAYER—constant, supporting, answer-compelling. Only read their letters. "Pray for us" is the refrain of hearts pressed for time, pressed down by anxiety, fearing for themselves deadness of soul. "Enrich us by your prayers"—from Chefoo. "Help in prayer"—from Lakawn. The Syria Mission definitely appoints their hour of prayer and pleads to be remembered at noon time. Nor do we forget John Forman's burning entreaty just before he went back to India: "We want prayer, more than men, more than money, *more than anything else we can possibly think of*, we want prayer."

Our missionaries ask TO BE SENT FORWARD. Men settled in comparative com-

fort at a cozy station, who have devoted strength and means and years to making the desert blossom around them; they ask to leave it, for another to gather the increase, and to be sent forward themselves, again, into the rough wilderness.

They ask for MORE LABORERS. "God has given us," Dr. Corbett lately wrote, "a wide and open door; thousands of villages still unreached because of fewness of preachers, give us deep anxiety." Miss Minor wrote: "Ratnagiri is an excellent field for work, but we four missionaries are the only ones in this population of a million."

The Laos Mission have fixed their eyes on Rahang, on the river between themselves and Bangkok, as a centre that ought to be more than called upon as they pass and repass the city in their boat journeys; and six days to the east of Lakawn, on Moung Praa, where they have been judiciously distributing rice. "To think there is only one reason why we cannot enter is the saddest of all; there isn't money enough."

What does the Board of Foreign Missions ask of the women's societies this year? That having been charged by the Church with the duty of administering these missions they may not find themselves deserted by any part of the Church. That they may depend upon our offerings to be given according to the Bible pattern, "as God has prospered us," in some just proportion to the amount we spend upon ourselves, in some degree commensurate with the gratitude we owe. The Board asks for daughters of the Church. Two are wanted at once for Woodstock, the beautiful school in the Himalaya Mountains. It is an invitation that we think will not be open long. Then, did not Mr. Waddell tell us the worth of service, continuous for twenty-two years in Brazil? He offers, to just the right person, for twenty-two years or for life, a chance to mother the S. Paulo schoolboys. Two medical women are also called for, to China and India.

But the Board is not looking so directly at the women's societies just now, for its call to-day is above everything else, and long and loud, for MEN. Last year only sixteen new men in all, one of them a reappointment, Dr. Kellogg, went out to our missions. *For the work in hand*, the secretaries of the Board proclaim the need of at least twenty-four ordained ministers to be distributed as follows: To China, seven; to India, six; to Africa, Syria, Mexico, South America, two, each; to Japan, Siam and Guatemala, each, one. These men are wanted now. They are sons, many of them husbands or about to be, some of them are pastors. If you do nothing directly to help thrust them forth into this vineyard, will you not, mothers, wives, at least refuse to be found hindering their going?

What does our Lord ask of us, of our beloved Church, in this direction?

"Another year is dawning!
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!"

AMONG THE BULE "IN THE BUSH," W. AFRICA.

EXTRACT FROM MY NOTE BOOK, JULY, 1892.

THE Bule are undoubtedly a branch of the Fang race. Their language resembles, far more than it differs from, the Fang. They have a name for the Creator or "Author of all Things." They call God *Nzambe ye mebe*, but render no worship or service of any sort to this being. They take both an agnostic and deistic view of the universe and its Creator.

Their morals are just what are met with elsewhere. Their ideas are remarkably correct and their practice very incorrect. They practice polygamy, to what extent or proportion I am unable to judge. The Bule are not cannibals, but, like the Fang, are fond of dog meat and keep large numbers of these yellow pests about, to help them hunt game and in their turn to become game.

The houses are very low and small. The walls are wide sheets of bark set on end and held in place by bushrope. The interior of the house is as black as smoke will make it. In one end and sometimes in both are two beds two and one-half to three feet wide and about five feet long. These are made by splitting off sections from small-sized logs and laying them together, round side up. A small log across the head serves for a pillow, and not even a mat is placed on these bare poles. The space of two and one-half feet between the beds is occupied by a fire, which in this climate is necessary for the

comfort of those who sleep with no covering. These houses are built very close and when the door is shut there is no outlet for the smoke. As long as one lies low it is endurable, but when one raises his head he is nearly stifled. The door or rather holes in the walls are a foot or more from the ground and about twenty inches wide by thirty high. It is something of an undertaking for a beginner to get through these doors. They have a few iron pots and brass kettles, but for the most part use their old utensils or do without. No tables, no chairs, no stools anywhere.

Many of the people, both men and women, are rather good looking. You hear no quarreling among them, and I believe them to be milder and more hospitable than the Fang and, if one may so speak, more civilized. If I am right in this, they will probably be found more susceptible to the influence of the Gospel. The men wear the usual loin cloth, and a few may be seen still wearing the old bark cloth. The women are very scantily clothed. If the Bule do not come up to our ideas of propriety in the matter of dress, they are not indifferent to their personal appearance. They are fond of painting themselves red with powdered redwood. Nearly every Bule of any pretentions is tattooed about the face, arms and breast. They wear many brass rings and beads, but it is the head-dress of the Bule that especially strikes one. It is beyond description because there is no one fashion. Each follows his or her fancy and tries to be more fantastic than his neighbor. Cowries and common white porcelain buttons are the principal ornaments for the hair.

The Bule women seem modest and good-natured and are better treated than Fang women. They seem remarkably free from superstition, only a few fetishes to be seen No one raised a single objection to my teaching. In some towns I was urged to stay and to come back. These are waiting for the glad tidings from your hands and mine.

A. C. Good.

HOW ONE JAPANESE HOME BECAME CHRISTIAN.

One of our Kanazawa boarding-pupils, a delicate, lovable child of fifteen, whose mother died many years ago, was married off by her grandmother to a young physician whom the girl had never seen until her wedding day. Her tears of despair as she told me of the event were heart-rending, but we were powerless to relieve and could only advise her as to her future conduct, urging her to be loyal to her Master.

Her husband's home proved unhappy. The mother-in-law, not satisfied after exacting from her the service of a slave, compelled her son to cast off his girl-wife, and she returned to her father's house broken down in health. She was not allowed, from her wedding day, to go to church, to visit Christian friends or come to the school. We visited her occasionally, but saw distinctly that none but the young wife was glad to see us. After long months of suffering she took courage to break away from the customs which hold a deserted wife in her home, and began attending church and visiting Christian friends. She unfolded to us her history, and sad and bitter it had been, but, through all, faith had triumphed, wonderful faith, we could but feel. Precious indeed, in the sight of the Lord, had been this storm-tossed, tried lamb of the fold.

Later on her father determined she should marry again, as his second wife hated the step-daughter. Such occurrences are very common here. She realized what a sin it would be to marry another while her husband lived, and told her father she would gladly become a servant (though she had been brought up in plenty), rather than do it. We offered her a home in the school, provided all hope of reconciliation with her husband was abandoned. But at length his heart relented (indeed, he cast her off only by his mother's command) and throwing aside obligations to his parents, he forsook them to cleave to his wife. He is now earnestly studying the Bible. His wife told us that for some time he has risen every morning before daylight, lighted his lamp and spent a long time alone with his Bible. Who can tell what may be the blessed results of this faithful child-wife's prayers?

Laura M. Naylor.

THE SEQUEL.

I am delighted to give you the sequel to Mrs. Naylor's story.

The study of God's word and the living

example of his patient, loving little wife won the young doctor and, before long, he went to church to hear more, and the Holy Spirit strove with him until he gave his heart to Jesus. One day in the Spring of '91 we called to see the family, for by this time a baby girl had come, and the mother-in-law's heart seemed a little softened toward the young wife. The old lady would not come near us, but we had a nice visit and asked the young family to come and take tea with us the following evening which they were delighted to do. Much of our conversation that evening was about Christ and His teachings. The young man was troubled as to his duty, for his parents would never consent to his being baptized, and he said, "you know that Duty to Parents is the first law in Japan." I tried to show him that Obedience to God is the first law, not only in Japan but in all the world. I urged him to see the Japanese pastor and the result was that, one bright Sabbath in June, he and his little daughter were baptized in our school chapel where services were being held, for it was before the new church was finished. Shortly after this, the doctor was transferred from the hospital in Kanazawa to that in Hakodate. When they came to bid us good-by, they were both very happy, saying that while it was hard to leave their friends, and go so far away, yet they were glad to go, as they could there be free to attend church and to work for the Master. They joined the Church in Hakodate and are living earnest, Christian lives to-day.

Mary K. Hesser.

FIRST BOARDING-SCHOOL FOR GIRLS AT LAKAWN, IN LAO LAND.

It was started about the first of March; a real boarding school, too, fifteen boarders and four day pupils. It was without expense to the Board, as some of the missionaries gave the money for it. It was so good to see the girls gather on Friday and Saturday before the opening. They brought their beds and bedding, and all came up on our veranda to wait until I could go down with them. When all had come, I headed the company and we went down and took possession of the new bamboo school building which was a donation from one of the missionaries. I do not think I was ever happier in my life, and every day that the school was in session I was glad that it was. There have been some girls learning with me ever since I could teach a little in the language, but a boarding school, although few in number, seemed an advance. One can have so much more influence over the girls when they are under one's control all the time. Some of them learned as much as we could desire in this short time and some did not do well at learning, but all were obedient and wished to please. A Lao teacher taught the alphabet

LAO GIRLS AT LAKAWN.
Photographed by Dr. Briggs on the first day of school.

and writing an hour each day, freely, and Dr. Briggs gave an hour of his time to instruction. I had a woman studying the Bible who is anxious to learn so that she can teach other women. She reads Lao and Siamese indifferently, but is earnest in her efforts and seems to be a Siamese Christian. Two other women joined her occasionally. At the end of eight weeks I had to let the scholars go home on account of the limited amount of money and the high price of rice, but, on the day that I dismissed them, a dispatch came from Chieng Mai, stating that our friends there had one hundred rupees to put to the use of the school. After a short vacation, therefore, we opened again and carried on the school for six weeks with twenty-five pupils. We hope the ladies at home will interest themselves in these girls of Lakawn, and make it possible for us to carry on the school without our present restrictions. It is a work that, with the blessing of God and the help of the friends in America, will do much to elevate and enlighten the coming home-makers of the Lao people. Here, as in all lands, the welfare of the church, the happiness of the homes and the training of the children, depend largely on the mothers and wives; and a school for girls will be a wonderful help in preparing these future wives and mothers for their responsibilities.

Kate N. Fleeson.

The Lakawn physician, Dr. Briggs, says of this school: "My candid opinion is that we begin wrong if we put all our efforts on the boys and leave the girls to take their chances. The future homes of the Christians depend to a large extent on what we do *now*. It remains with us to decide between ignorance, filth, disease with all their associations, and education, cleanliness and health with their associations, to say nothing of the greatest matter, the Christian character of the home. May the women in the home land rise up and help those who are endeavoring to bring Christ into the homes of this people."

ALL ABOARD FOR NORTH SYRIA.—III.

[It will be noticed that this was an independent journey and not a continuation of that described under this title in the numbers of the two months past.—EDITOR.]

HADETH stands 4,800 feet above the sea in a charming situation and contains about 1,000 inhabitants who are all of the Maronite faith. All the valley of the Kadesha belongs to the Patriarchal Chair, and is a valuable property. This village is considered especially favored in location, overlooking as it does the sacred valley of Kadesha with its many holy shrines and monasteries, the natural caves or artificial excavations in the rocky walls of the deep gorge, which have served as homes for many hermits;—having in sight also the cedars of Lebanon, only four hours distant. One of the inhabitants after calling attention to the above mentioned advantage added, "There is no other place so holy, so sacred. You see the villages round about us; they are all Maronite villages; there is not a Protestant in one of them." It was because of the bigotry of this cluster of villages, all easy of access from here, that we chose Hadeth for our summer home. Although the people do not realize their need of the Great Physician, they do want the American doctor to care for their diseased bodies and this proves the key to open the door for Tripoli Station.

Hadeth was a very poor village until a general emigration and a return with well filled purses of American gold have resulted in a greatly improved appearance. New houses of a better class are going up and greater comfort coming into the lives of the people. Not many of those who have returned from America can converse in English. It seemed to me at first that the only fluent English was oaths. One man supposed that "Helloa, darlin" was the most polite and acceptable American salutation and, wishing to say the right thing, greeted one of the ladies thus.

Near our house are five public ovens and we hear the continual pat, pat, of the baker women. The bread is made in the homes in large quantities. After being moulded and risen in a mass, it is made into lumps of dough, each marked with a cross and, when risen again, a woman carries it to the oven on a straw tray on her head. The oven place is an arbor made of boughs. The oven is a pit three feet deep with plastered sides, about thirty inches in diameter at the bottom narrowing to eighteen at the top. A fire of thorns or scrub oak bushes is built inside and, when burned to coals, the walls are

thoroughly heated. One of the baker women takes a lump of dough from the tray, places it upon a broad, smooth, floured board before her and pats and flattens it, then passes it to a second woman, who pats it until it is still thinner and broader and then passes it to the woman sitting by the oven, the main baker, who, by a dexterous whirling motion on her hands, thins it still more, tosses it upon a plump cushion on her lap, throws it upon the side of the pit to which it adheres until sufficiently baked, when it loosens and is removed as thin as paper. The bakers work rapidly and sixty-five loaves, which is one servant's usual amount, is soon accomplished. I often go to one of these ovens. The women call me whenever they see me out of doors, and offer the warm bread. The first time that I asked them if they knew who is called the Bread of Life, one turned impatiently away saying, "Yes, of course we know," but the other two answered respectfully "Yes, Jesus Christ is the Bread from Heaven."

A PUBLIC OVEN AT HADETH. "I OFTEN VISITED IT."

One of the missionaries hired a house in a part of which lived two priests, father and son. Sunday morning service in Arabic is held in the court of that missionary's home and one end is open to a well traveled pathway. The organ and singing attracted many, and in two weeks there were forty Hadethites listening to the earnest, simple preaching of the Gospel as they had never heard it before. They gave good attention until the young priest passed by and paused to cast an eagle eye over the congregation. As soon as he could reach the church, a short distance away, the Maronite bell pealed forth an emphatic call, again and again repeated. Understanding the loud-toned command, one by one, or by twos and threes rather, our congregation hastily departed, until less than half remained. The following day, every person who had attended Protestant service was visited, put under penance and ordered not to attend again.

A Jesuit missionary, whom the Pope sent to Syria this year, arrrived in Hadeth on that self-same Monday "to counteract the evil influence of the accursed Protestants," and Tuesday morning began holding regular and almost hourly services in the church. On this morning, also, the gentlemen of our station started for Suk el Ghurb to attend the midsummer meeting, little thinking what the next two weeks was to hold for us.

The priests began by berating the people soundly for allowing us to enter their village, forbidding them to sell to us, carry water for us, or speak to us; excommunicating all who had attended our services, saying all manner of terrible falsehoods about us, calling us devils, snakes and monkeys. Our landlords were ordered to refund the rent and drive us away. This they refused to do saying they had spent the money. The *padre* said it should be furnished them, and more. Then the Maronite priests sent to the Patriarch for orders, whether or no they should drive us out. To a woman who told my servant this she said, "But you would not treat them so, would you?" "We would not want to," she replied "but we would be compelled to." Day after day this state of things continued. All the village was expected to go to confession, and as all did not avail them-

selves of the privilege, their coldness was laid to the charge of the Protestants and the *padre* went from house to house and with his own consecrated hands wielded the rod of correction, beating and cursing. Our landlady, who is a gentle, nice woman, came one day in great distress saying the *padre* had sent her away, cursing her, because of us. I told her to go to Jesus Himself, He would not turn her away. She seemed to believe it and said, "I do not think the *padre* is like God. But what shall I do, I have been taught to confess my sins to a priest. I am ignorant, I only know to do as I am taught."

For several mornings our cooks did not know when they went to market whether they could procure food for the day. We felt like little sparrows looking to Our Father for daily crumbs. We were not allowed to suffer a want. God provided for all our needs. The violent *padre* overreached himself and a reaction took place. Those who had enjoyed the freedom of America began openly to say, "This *padre* has no right to come here and abuse Protestants; they are doing only good amongst us and it is a shame to treat them so. We saw all kinds of churches side by side and there was no trouble, in America." One man rose in church and said, "They do not lie, and they keep the Sabbath holy; they are better than we and our priests." One woman who had watched an operation which saved a life said, "Talk about the American doctor killing the living; he makes alive the dead!" People began to resume the old friendliness and to vie with each other in kindness. There came an old patient of Doctor Harris's, a man of influence, to visit one day in the village, and when he heard the state of things he warned the people to beware how they treated us, and hastened to send the Governor here, who, when he heard the case, threatened to send soldiers to imprison any one who molested us. By this time one of the missionary gentlemen had returned and making a call upon the Governor was courteously received. Finally the *padre* left, having forbade us to return another year or he "would make the village pay $500 and with his own hands would burn us out."

The people were glad when he went and continually urge our return next year, offering to rent or even to build houses for us. We never enjoyed a summer so much. Not many dare attend services openly, but assemble in the next room and listen through a hole in the wall. We believe that even the priest in the house is a listener, as he seems to know each sermon that is preached.

The many talks with the people who are really religious and want to do right must do good. Services have been held

before the clinics and all listen attentively to Shukri's good sermonette each morning. Although not so much as we hoped may result from this summer, much more good might be accomplished another year for we have gained the affection of the people and overcome their prejudice. It was affecting to bid them good-by, especially the old baker woman and my neighbors. Many followed us on the road, weeping and blessing.

Alice L. E. Harris.

MOTHERS AND DAUGHTERS, OF OROOMIAH, PERSIA.

In many ways people are the same the world over. This was brought forcibly to my mind at the closing of the school, as I watched the faces of the mothers listening to the efforts of their little ones in their elocutionary exercises. One, Hannah, a Mussulman woman whose sunny, handsome face is a study to me, who seems perfectly happy when, with scarce rags enough to make herself presentable, she is allowed to come and wash or iron for six cents a day, inspired me with her own pleasure, she looked so proud. As her four-year-old boy stood on a chair and, with tightly closed fists, gesticulated right and left reciting a Turkish hymn, in his independent and piping voice, no American mother could have been more conscious of the admiration the little fellow was winning. He is the same lad who was stopped by a Mussulman at our gate, who with knife in hand threatened if he ever went there to school again he would cut his throat. I wish ladies at home could once see how bright these children are and how Christianity lifts them up to free manhood and womanhood in Christ Jesus while Mohamedanism, even in this life, drags them down to the brink of hell.

The willingness and eagerness of these people to learn is a constant surprise to me. You know how it is with foreigners of the unlearned class in America. How many middle-aged servants, mothers and fathers of grown-up sons and daughters, can you find, who will attempt to learn to read? We see them doing so constantly here. Servants, after being busy all day, will, if they can find another servant or a school girl who can teach them, spend the whole evening poring over their Bibles and laboriously spelling out the words. Miss Van Duzee is having a rare opportunity up here (at Seir) to teach the khanums (ladies) who are refugees from the city; and here, where they are not afraid of their Mussulman friends, they gladly seek for teaching, even sending all about town to find a Testament to study from. One, the wife of the governor who was murdered on account of his popularity, he being a man whose justice was winning the respect of the people, said: "Oh, how I wish my son would become a Christian, for he does not believe his own religion and his life is getting very bad."

Every girl we send out of our school finds work to her hand, and one of the wildest and rudest specimens, Gozel, a mountain girl who gave as much trouble as an unruly colt, and whom we never credited with much religious feeling, was found gathering her ignorant neighbors together every afternoon and reading and expounding to them the Scriptures. The thought of Gozel, the irrepressible, retiring to her almost inaccessible mountain fastness and taking up the *rôle* of Christian teacher would be ludicrous were it not so pathetic, and did it not make evident how many there are yet beyond our reach.

The meekness of these women is unaccountable to me until I think of the long ages of subjugation which have convinced them that woman has no more place in the world than beasts of burden. Educate a boy, and he immediately towers head and shoulders above his illiterate neighbors and is a person of authority in his village, puts on airs and lords it over others, too often thinks himself above manual labor and is useless at home. Among the girls I have not yet seen this. They go home to industry and helpfulness to all about them. You can tell their homes from those around them by many signs of culture and taste, and few of the many school girls we have met were untidy and filthy as we find others.

The department of manual labor in the college will, I believe, be of grand use. We are in hopes to make more of this department in the girls' school. A difficulty is lack of sale for work which can be done without capital. Could we afford to develop either of two lines of work we have counseled about, I think we would soon put this department on a paying and exceedingly useful basis. We are saving all our earnings with this in view. We have been obliged to refuse to take any new

pupils, and rely upon the dropping off of old pupils to bring our school to where we can live within the allowance. Last year we were obliged to send home all the boarders but seventeen (the two higher classes). It is trying to refuse girls who apply to come from the darkest villages on the Plain whence no application has ever come before, but we are compelled to do so, lest the Seminary break its record of never overruning its allowance.

Harriet Medbery.

A LOI HOUSE. SKETCHED BY MRS. GILMAN FROM A PHOTOGRAPH.

The small grass structure at the right is a sort of Loi refrigerator, in which dried meats are hung and other provisions stored.

THE GOSPEL TAKING ROOT ABOUT NODOA, ON HAINAN.

You will rejoice to hear of the encouraging state of things at Nodoa. We have reason to be thankful for the present outlook, for it is only about two years since a few evil minded persons were inciting the people to burn the mission buildings. Now the chapel is well filled each Sabbath with people from the town and from adjoining villages, a good proportion of them women. Some of the congregation walk eight miles, and ford a river in order to come to service.

One of these, a woman over sixty years of age, has been baptized; the first Hainanese woman who has come out from heathenism, and fearlessly asked to unite with the Church. There are others that we know are believers, but it is difficult, for the younger women especially, to stand up against the opposition they are sure to meet from their own people. In this old woman's family there is a younger woman who wishes to be a Christian, but her father-in-law has threatened to kill her if she is baptized. Whenever she comes to see me, which is very often, she will, in the short time she can stay (and always with two little ones, one carried on her back, and one in her arms), learn some Bible truth that seems to comfort and help her. In this way she has learned the Lord's Prayer, the Ten Commandments, and something of the principal incidents in the Bible. It is just in this way that a great number of women, young and old, come. Those near us come often. They lead busy working lives and have families. They could not come regularly to a school, but can learn something at every such visit. Many come from a distance of thirty to a hundred miles to Nodoa, to see their friends, and they all must see the foreigners. We do not expect to meet them again, but we try to have them return to their homes with some knowledge of the truth, and with books and gospels which, if *they* cannot read, they are always glad to take to a son, or a husband, who can.

For nearly a year there was no one to

assist me in this work, and we gladly welcomed a Christian woman, from near Canton, who had received her education in one of the German mission schools in Hong Kong. After remaining a short time with us, an invitation came from the baptized woman and other members of her family and village to open a school for their women and girls. A room was rented and the school opened with twenty. By day it is attended by the younger women and girls, the evening class by the elder women. So many dialects are spoken about Nodoa that two are often taught in a school. Hainanese is generally understood, but Hakka is taught in the girls' school. The distance from this school to the chapel is eight miles, but the teacher came on Sunday, bringing many pupils with her, some who had never been to the service before, and seemed to gladly recite for their first lesson the Lord's Prayer, the Ten Commandments, and a few pages in the three character classic (a reading book containing Christian doctrine in rhyme).

The boys' boarding school at Nodoa is twice as large as last year; the new students are nearly all grown up young men. Four of these young men were admitted to the church at a recent communion. One very bright student that Mr. Gilman baptized last year, now has a flourishing Christian school not far from Nodoa. In the spring a request came from a Loi village to send them a teacher and preacher, and Mr. Jeremiassen has been exploring the Loi country for the purpose of finding a suitable place for a new mission station in this needy field.

Marion McN. Gilman.

CHAPEL AND BOYS' SCHOOL, NODOA.

A CHOLERA VICTIM OF THE LAST HURDWÁR MÈLA.

She lived in a house where we taught zenana pupils. She had been to the bath and was taken with the disease when nearing home. The man of the house, very intelligent in many ways and claiming to belong to the reformed sect of Hindus, instead of calling a good doctor, resorted to the foolish and superstitious remedies of the heathen. Seven cows were brought before this sick woman and each in turn had a red string tied to some part of the tail. The patient, weak and miserable, was supported by several women and, one by one, as the cows passed before her, the red string part of the tail was placed in her hand; over it were placed flowers, sweetmeats and two or three pieces of money and the whole sprinkled with water by a Brahmin priest who muttered prayers or incantations and then received the money. It required a half hour to finish the seven cows and they were then presented to the priest to be driven off to Hurdwár as an offering

My teacher was eye-witness to this degrading ceremony and told the people of their folly, and that nothing but the power of God and effectual remedies could meet the case. She offered to get them a remedy which, when given in time, is generally a cure. They decided to give it a trial, but some time elapsed before it could be prepared and brought, and she continually sinking, so, though after administering it she seemed to be helped, she was too weak to rally and died in the night. Besides the ceremony with the cows, she had given away all her jewels, in value about $270, as merit, hoping this would avail to cure her.

Are we doing all in our power to show to India the light of truth which we have so long enjoyed?

Annie S. Geisinger.

HIGH CLASS KOREAN WOMEN.

The Koreans have no schools for their daughters, but high-class girls learn to write and read the Ënmoun at home. They are taught by their mothers, grandmothers and sometimes by their fathers. This knowledge is of little use, however, as all their epistolary correspondence is simply an exchange of compliments and their books of any value are written in the Chinese character. There are a number of foolish morals in Ënmoun, also a work on manners and morals in five volumes, which is read and quoted by all "intelligent Korean women." These books seem as if intended to interest and instruct children of six and seven years of age, instead of adults, but many of the women are said to take great delight in them.

A KOREAN MOTHER AND DAUGHTERS.

[Compare with cut of Korean Boys, *Church at Home and Abroad*, December, 1892.]

It is a rare thing for a Korean lady under fifty years of age to pay a visit or to call, even on her own mother, and as they do no fancywork, no drawing, painting or piano playing, and have only the simplest kind of housekeeping to look after, it is hard to see just how the high class women kill time. When visiting from house to house, I have always found them either smoking, sewing or doing nothing. Embroidery in Korea is all done by professional needle women; no one else attempts it. Most of it is done by the queen's own three hundred maids in the palace.

The women doctors are better called sorcerers, and are most cruel, burning and cutting the patient in a hideous way. A medicine which is sometimes given to a father, when others have failed and his life is thought to be in danger, is a broth made of his daughter's hand. A Korean woman once told me that no dutiful daughter would think of refusing to lose her hand for this purpose and that one who had thus saved her father's life is almost worshiped by her family.

When a baby is born no physician is called. The house and yard are kept perfectly quiet, the two large gates are shut and for three days no one enters the house, not even the water-carrier, who leaves the large water jars outside the gate. The babies, unlike those in China, are bathed at once and tied up in a little quilted comfort, and another bath is given on the third day, but no visitors are expected for the first month. Koreans are usually very fond of their children, even the daughters have a warm place in the hearts of their fathers, although it is regarded a great shame and misfortune to have a family of daughters only.

Korean women, though secluded, are not without influence in their little kingdom. Many whom I have known seem to have their homes and husbands pretty well under control, although their power is gained rather by stratagem than by war or love. The grandmother often governs all the house and makes the young men and their wives walk the chalk line. I once heard the second wife of an official scold him in a shameful way and the poor old man took it as if he really stood in fear of her.

The first wife is the chief always. She is married between the ages of eleven and seventeen, and her husband can never put her away, even though he has been dreadfully taken in by his go-between, as is often the case. I know a young man thus deceived, who found after his wedding was over that his wife was a helpless paralytic, unable to lift her arm and scarcely able to step. Even in such a case the husband must keep her as his first wife, always. She is usually a year or two older than he and often has no children and no health. He cares very little for her and soon sees a pretty woman of the working class and brings her home as his second wife. There is no marriage and he can put her away whenever he pleases.

A rich man often builds a home for each of his three wives in different parts of the city and spends a part of his time at each home. But the fate of this second and third wife is so uncertain that my old woman said she would much rather have her daughter marry the poorest coolie that ever lived, than to be the second wife of the richest Korean. If you take a look at the best offices in the Korean government and see how many are filled with "Mins," and remember that the queen is from the Min family, it will give you a little idea of the influence a first wife sometimes has in Korea.

Harriet G. Gale.

CHRISTIANITY AND LOYALTY IN JAPAN.

"I CONGRATULATE you," is the ordinary New Year salutation of the Japanese. I remember how it was referred to on the evening of January first, 1892, at the usual weekly prayer-meeting in the Second Church of Kanazwa. One of the evangelists, a fine worker, spoke of the significance attached to this form of greeting, especially since the year just finished had been so full of disaster to the nation. He enumerated the principal calamities: the assault upon the Russian Crown Prince; the burning of Parliament buildings; the devastating floods; the terrible earthquake, and dissolution of Parliament.

Some of these calamities, although they might have been mitigated, could have been averted by no human wisdom, but some were caused, he said, by mistaken zeal and lack of knowledge of the principles of patriotism, and he showed that the Christian is the truest patriot.

Then the young Sergeant spoke. He is a communicant and regular attendant but, unlike most of his countrymen, is not a fluent talker and his voice is seldom heard. But this subject evidently lay near his heart, and he continued the train of thought introduced by the previous speaker, ending with, "Long live the Christian Faith! Long live our Empire of Japan! Long, long live the Emperor!"

One of the great hindrances to the growth of Christianity in Japan is the thought among many that because it is a foreign religion, all who adopt it must be disloyal to their country; they still regard the Emperor as the lineal descendant of the gods and worthy of divine homage. On January first, the children of the Mission School were assembled in the school-room to listen to the Emperor's manifesto, and the Principal took the opportunity to explain clearly that in point of loyalty there is no difference between Christian and Government Schools. The manifesto was issued in 1890. It is directed to all the schools in the Empire, and is an exhortation to the children and youth to be diligent students, love their country and grow up into useful citizens. It is read on all great holidays like the Emperor's Birthday, and also at the beginning of a new term.

On the occasion when it was first promulgated all were directed to appear in court dress, or, in lieu of that, their very best apparel, and to behave exactly as if the Emperor himself were present.

In Government Schools, all persons in attendance are required to bow before the Emperor's picture, even foreigners who teach in them must do the same thing. One or two Japanese teachers objecting, on the ground that it was worship and contrary to the Christian faith, were summarily dismissed. Probably with most people it is only a matter of form, but the same word is used in describing the act that applies to worship of the gods, and we are very thankful that it was not even suggested that Christian schools should perform homage. Their loyalty is trusted by the Government and their principles of faith are respected.

In this surely there is matter for great congratulation, and the New Year greeting will not be misapplied when used by Christians in 1893.

Gertrude S. Bigelow.

Letters from the Front.

JAPAN.

EVANGELISTIC WORK.

MRS. CARRIE ALEXANDER MACNAIR wrote from TOKYO, Oct. 18, 1892:

Since April we have visited ten different stations, some of them twice, in the provinces of Shinshiu and Echigo, and have made trips across the bay to the province of Shimosa, and are due there again next Sabbath with another engagement in the same province, but at a different place, on the following Sabbath. These last mentioned places are seven hours' journey from Tokyo, and, by the arrangement of classes, I can go without disturbing the existing order of things (at the Bible Women's Institute) on Saturday, and return on Monday. The provinces of Shinshiu and Echigo are in the mountains and reaching to the west coast of the Empire. We can take part of the journey thither by rail, but, once among the mountains, the many and varied experiences of interior traveling begin, jinrikisha and pack-horses furnishing the greater part.

The result of all this touring is, that I understand the needs of the time and country as I have never before, and it has led me to make certain changes in the course of study and in the school year which will, I hope, increase the efficiency of the school.

Shinshiu is the richest province in Japan. Its industry is silk culture. From late spring to early autumn the people are busy feeding silkworms and reeling the fibre from the cocoons. The Christians make opportunities to attend meetings at rather unusual hours, however; at one place where nine persons were to be baptized, we were obliged to have that service and the Lord's Supper at eight o'clock in the morning, and all our evening meetings were announced for nine and ten o'clock.

To awaken interest among those who have not heard the Gospel, it will be necessary to send our women out early in the spring, and get the work well started before the busy season begins. Our third and fourth year's students will study from October till the last of March and then go to the country for work. Mr. MacNair is arranging his college work so as to permit his absence from the same date, and we are planning to spend a good part of the six months in the various places where the women and the evangelists will be. This will be economy. It will use our traveling fund to better advantage. It will also give the women an advantage in being able to stay a long time in each place. The evangelists fairly clamor for this.

THE BIBLE WOMEN AT THEIR BOOKS.

The students are taking up their school duties splendidly this autumn. A summer's experience teaches them their need, and as one sweet-faced, elderly one said the other day, "We want to know everything." If this school had no other object than the development of individual students, it would be well worth sustaining. It is always a touching sight to me, the little group of women, far past their youth, sitting round the schoolroom tables engaged in study. It is such earnest work with them. They need no urging, no stimulating as younger women often do. And one can fairly see their minds expand under the influence of something higher and better than domestic, or family, or neighborhood gossip. It is somewhat remarkable that, for the most part, the older women pass better examinations than the younger. Our graduates are all engaged by missionaries or churches and seem happy in their work.

JAPAN DOES WANT THE GOSPEL.

Everywhere we went in our country touring, the people received us with every evidence of sincere welcome and did all they could to make us comfortable. At one place where Mr. MacNair had consented to preach in English to interest, if possible, some students, he was requested by the congregation after the sermon to speak again, in the evening, in Japanese, and he did so to an audience of quiet and interested hearers, including the students. We have the whole Christmas holiday season full of engagements to return to these places, and have promised to spend three Sundays in the interval across the bay. The fact is, the *people* of Japan want the Gospel, and the real workers want help.

MISS BESSIE BROWN, who sailed Oct. 6, wrote:

On Old Ocean, Oct. 22.—In less than three days

we will be in Japan. Already we say "our" Japan.

The ocean has been smooth and the voyage pleasant. Each time we watch the golden West and feel ourselves moving right towards it, it seems as though we are nearing a glorious work full of hope.

Yokohama, Oct. 29.—Here we are and in love with the Japanese already. Miss Palmer says she can hardly wait to be at work since she has seen some scholars. Mr. and Mrs. McClintock, of our party, have gone on to Hainan, China. Mr. and Mrs. Miller are waiting until they can get a steamer for Korea.

The workers in Yokohama have given us such a welcome, all denominations joining in giving us a warm hand-clasp.

We have been to Tokyo. It is a treat to see these cities before going on to West Japan. We leave next Monday for Osaka, where I am invited to stay until it shall be decided where I am to be stationed.

SYRIA.

Miss Holmes wrote from Tripoli, Oct. 23, on returning from summer vacation which she and Miss La Grange had spent in Duma:

. . . . How glad I was to see Tripoli! It is such a cross for me to leave it and go away for two months every year. While I know we need the cool mountain air after the ten months of labor, I do wish the cool air would come to us, instead of our going in quest of it.

Once in Tripoli, house-cleaning became the order of the day. There was some repairing to be done with an extra amount of painting and whitewashing. There were two weeks and more of this work, and, yes, I forgot the wheat, and the olives, and the coal, and the lentils, and dried peas to be laid in for the year's supply, all of which required many hands to buy, weigh, look over, crush or salt, as the case required. Then came the opening of school on the 11th with nearly all the boarding pupils present. Our number has not yet reached forty-five, which we expected would be the limit.

You have heard, I suppose, that we have let the Sidon School have our associate, Miss Ford, for this year while Miss Charlotte Brown is alone. I am tied as securely as ever to the routine work, and can get out very little for calls on the people. But I do love this work, every bit of it, and I do wish I could so write you that you might see it through my eyes. My Kindergarten room is such a delight with its sixty odd, uneasy little mortals, and my own special classes I greatly enjoy.

To-day we began the noon prayer-meeting again. There is so much to pray for, so many souls we desire to gain for Christ, so much wisdom needed, so many perplexing questions to decide; so, as often as may be, we take it all to the Lord, tell Him about it and go forth to do as He dictates.

A WOULD-BE NUN.

I am much interested in a young lady who is trying to persuade her parents to give her her portion of the estate and let her become a nun. Her father took her from this school years ago because no French was taught here and placed her with the French "Sisters" who have taught her French and made a Roman Catholic of her. Her father sees his mistake now, but the mischief is done and in his perplexity and distress he turns to us and begs us to undo the work of years. His daughter has been taught to hate Protestants and there seems no way to reach her. Miss La Grange and I called upon her recently and we were shocked to see how pale and thin she is, through grief because her plans are thwarted.

PERSIA.

PRAYING IN A STRANGE TONGUE.

From Oroomiah, Miss Grace Russell wrote, Oct. 13:

I enjoy speaking Syriac and have been taking the meeting of "King's Daughters" without an interpreter. When school begins I shall have a class in church history and one in the Rollo code of morals, which, I think, I shall teach without difficulty from the language; but it is only lately that I tried to *pray* in Syriac. The pleasure it gave my small audience of two girls, the school bake-woman, and the cook, was more than enough to make up for the effort. It has been very pleasant, indeed touching, to hear the girls or women pray, morning after morning, that these ladies might be helped to get the language quickly and well. When they were expressing their delight at my having prayed in their language, I thought it was a good opportunity to thank them for their prayers; the old bake-woman said in a tone that did my heart good, "And now God has given us the answer." It will be, of course, some time before it can seem natural to pray in a strange language, but the beginning has been made.

HOUSEKEEPING.

Next week school begins. Miss Medbery is busy seeing after the stores for winter. The other morning she came in to breakfast with a peculiar expression on her face. When I asked her what had happened she said the school steward had just asked her to hire another man to assist with the wheat and flour. He was needed to tramp the flour down into the great bin, so that there would be room enough for the whole. In America, if such a thing were necessary, the man would at least be careful to bathe his feet, but here such a precaution is entirely unthought of. This year I am afraid we shall not enjoy the school bread as much as we did last winter. Ignorance was bliss!

HOME MAKING.

Perhaps you do not know what a happy "home" we ladies have all together. We have our own parlor, dining room, and kitchen, and indeed a home, where every one is as much at home as the other.

It is almost a year now since we arrived here — a very happy year, and I am not at all disappointed in missionary life. I have found everything a little different from what I expected, but that is not to be wondered at, for how *can* one know what life, especially missionary life, in the East is like without having really lived here? *Woman and Her Saviour in Persia* is like a different book to me now, and is so much more interesting than it was in America. Some of the older missionaries told me that I would probably find the first year on the mission field a very hard one, but encouraged me by saying that after that it would be much easier and pleasanter. I had not thought till just now, as I was writing, that the much-to-be-dreaded year has passed, and how quickly the time has gone. You can understand why the first year is considered so hard. A strange life, a strange language, strange associates, and strange work are enough to make it so, if one has not the happiness in the heart that is, to a certain extent at least, unruffled by circumstances.

Mrs. Potter wrote, Sept. 8, from a mountain village, forty miles from Teheran, where the little daughter had recovered from fever:

In this land of no hotels we have no choice. We are obliged to carry our home with us, but our "cottage" is more like a mud hovel. My husband's remark upon reaching this place was: "Well, I think we might have found as dirty a place as this nearer Teheran." But when we had our own carpets down, and chairs and tables put about, it looked better, and after a few days' stay it became to us a very enjoyable spot. Last year we were so fortunate as to be in a palace belonging to one of the Shah's Ministers, and that newly whitened and put in repair to receive His Majesty, so it is no wonder that this little low building, with its unwhitened walls, was not attractive. But we were there by invitation, urged to use the place as if it were our own, and certainly could not complain of the terms.

We are perhaps the only Europeans who have been in the place; dress therefore is not a matter of moment, unless it is to see that you have all the old clothes with you and improve the chance to wear them out. The first wash-day brings all the women in the village to survey the lines in astonishment, and one after another comments: "These clothes are very white, they are not dirty, why do you wash them?" It is amusing to see how every little detail of our life is observed, but their curiosity brings them to you and it is so easy to have one's Testament at hand and to read to them great truths from its pages. For this opportunity one can endure a great deal that is not agreeable. It is pleasant to consider that while we are recruiting and resting we are also bringing the news of salvation to those who do not know it. Not that they want it, for they are firm in their belief that they are right and we are wrong. "Heaven is for *us*; *we* will go there," said one.

THE HOSPITAL.

Teheran Hospital was opened, as you know, August 12. It was quite fitting that Dr. Torrence should have opened it, for it has been a cherished project of his for years. He has worked hard over the erection of the building and says he is well satisfied with all its arrangements and grateful for this bit of work for the Master within its beloved walls.

We are going back to the city next week.

THE SEASON OF OPPORTUNITY.

From Tabriz Miss Holliday wrote August 30:

I am so thankful to have been permitted to stay in the city (during the cholera siege.— Ed.). The native and European population fled at once, all who were able, but there were many who could not go, and our staying seems to have created a bond of sympathy, which we hope can be used for our Master. I have not gone about at all, not wishing to expose our household to any needless risk, and just in the time of panic and distress, people seemed so dazed and frightened, it was difficult to get their attention for spiritual things. I realized that such a time is, like a deathbed, a poor place to trust to for repentance. Now the shock is passing over, I want to begin at once to visit the homes of those we know, alas so many! where death has entered.

SOUTH INDIA.

Miss Minor wrote from Panhala, Nov. 1, 1892, of the pleasant and profitable Mission Meeting which had just closed there. She and Miss Jefferson had passed their first year examinations in Marathi.

She had written from their own station, Ratnagiri, Sept. 19:

THE WEATHER.

. . . . Since I reached Ratnagiri I have worn white and gingham dresses with little variation, and since I reached India there have been but two or three days when I needed a thick dress. It has seemed so strange. Our rainy season began in June, and will continue through this month. I had dreaded, a little, four months of rain, for it seemed as if it would grow monotonous, but this has not been at all the case. After a week of it, the whole world seemed a new creation. Our compound, which was apparently only rock, began to be covered with grass; trees and shrubs leafed out, and even the stone wall was covered with lovely ferns. It has been beautiful everywhere. It has not rained un-

ceasingly since June, but on some days there would be sunshine for an hour or more, then it would cloud up and suddenly pour. There have been over a hundred and thirty inches of rain here and now it is near the last of it. To-day was oppressive, and only the thought of my near examination in Marathi spurred me to study.

Our Mission holds Annual Meeting Oct. 20, at Panhala. We are expecting to leave here next week and spend two weeks in Kolhapur, before going to the meeting, then one month more in Panhala. That is on high ground, and is cool. We shall be glad of a month of bracing air. As you know, I have been obliged to spend this year in study. It is no easy matter to learn the language, but it is one of the "all things" that can be done with God's help. I long so much to use my tongue for the Master. It is hard to have one's mouth closed when the need is so great.

THAT RIOT AND CONSEQUENCES.

. . . . Since May, Miss Jefferson and I have had Bible classes of Brahmin young men in English. Their first object in coming was to improve in English. We prefer work in Marathi but, until we are ready for that, were thankful for this opportunity. We each had always six or eight, and often fifteen in class, besides several who came to our bungalow daily to read the Bible with us. This work was broken up on July 3 by the baptism of a young man. Perhaps you have by this time seen some notice of the affair.* We had a riot that day.

. . . . The next Sunday, Miss Jefferson and I concluded, after some consideration, to go to church. We found a packed house. The seats were full and some were on the backs of the seats. This crowd was determined that no service should be held, and so stamped and cheered. Miss Jefferson and I were the only white faces there and we feared a little for our safety one while. We sent for the police and the crowd in the aisles was hurried out with little ceremony. Order was restored and the service went on. It seems that a report had gone abroad that several Brahmins were to be baptized, and this had brought the crowd. None were baptized that day. Many stories were afloat and the town was thoroughly aroused. This has led to many inquiries in regard to our religion and has awakened many. We believe it is the beginning of a good work. The Pastor has many persons coming regularly to his house to know more about the Gospel. But our young men were afraid to come to Sunday-school any more.

AN HONEST INQUIRER.

Both Miss Jefferson and I have cases in which we are much interested. One young man still comes to see me, unknown to his friends, "for," he says, "it would be fatal to me if they knew it." He is uncertain about the Hindu religion though not sure the Christian is the true religion. He seems really an honest inquirer. He is still under age and so could not take any decided step until he is older. He says, "I shall search for the truth, then follow it." Pray for him. These young men are anxious to improve their English, so have lately begun to come to our bungalow for friendly calls. They ask the price of the various articles they see, how much rent we pay, how old we are, and why we are not married. They do not realize how personal and impertinent their questions are, and as they intend no offence we do not take any.

* See *Woman's Work*, October last, page 264.

MEXICO.

FIRST MESSAGE AFTER ARRIVAL.

MISS EDNA JOHNSON wrote from SALTILLO, Oct. 25, '92:

You see I have reached my new home, and am already beginning to feel like one of the family, although I have been here only since Thursday. I have commenced the study of Spanish with a Mexican teacher, and feel sure that I shall like it very much. Mexico is so much more Oriental than I had pictured it. The school building is a Mexican house, but Miss Wheeler has succeeded in giving it a delightfully home-like and comfortable air. In spite of rain and gloomy days and muddy streets and forlorn-looking people outside, I have not had a chance to be homesick. Miss Wheeler takes the *Interior*. The Women's Board page is the one I always read first. It is so inspiring to feel that there is a mountain of prayer back of us.

MISS HAMMOND also wrote from SALTILLO, Aug. 4:

We are having our monthly written examinations and so are busier than usual. This school is to graduate its first class this year, and I hoped Miss Elliot might be permitted to see the girls graduate for whom and with whom she has worked. She was in the school when it was at Monterey; then Miss Ward came and many of these girls were her pupils. She lost her health in the trying climate of Monterey, and I presume felt that she had not accomplished what she wished to; but her work still tells, and Protestant teachers who were her pupils now have schools in different parts of Mexico.

The reason there are three girls' schools in Saltillo is because of the good climate. We have very few girls from the city; they come from our stations scattered throughout Northern Mexico. The Methodist school is conducted in English and so reaches a class that ours cannot. They have girls from Roman Catholic families whose parents send them to secure the benefits of an English education. The Baptist school is the only boarding-school of their denomination in all Mexico, and they have pupils here from all over the Republic. . . . .

HOME DEPARTMENT

PROGRAMME FOR FEBRUARY MEETING.

OUR MISSIONS IN CHINA.

I. Hymn. "Jesus shall reign where'er the sun
Does his *successive* journeys run."

II. Bible Lesson. Acts 10 : 34-48. 11 : 1-18.

III. Prayer.— For the workers in China — and in church societies.

IV. Business.

V. "Twenty Questions" on China, from China Catechism.
[Cut up one or two of the Catechisms ; paste question and answer on numbered slips of paper and distribute, that different persons may respond when the question is asked by the leader.]

VI. Map Talk. Short, bright, running account of our Mission Stations in China.
[Have a "pointer" for the map]

VII. China "Personals."
[Bits of news about the missionaries — the pioneers — the latest comers, etc.]

VIII. Two minutes of Statistics — facts to carry home.

IX. Prayer.— For the out-pouring of the Spirit on China, and for a new impulse at home.

X. Hymn. "Now be the Gospel banner
In every land unfurled."

[The *Historical Sketch of China Missions*, and a file of *Woman's Work for Woman* will furnish full material.]

Mrs. F. H. Pierson.

ELIZABETH, N. J.

The admirable programme for the January meeting was arranged by Mrs. J. B. Stewart of Pasadena, Cal., and we very much regret the accident by which her signature was omitted.

CHEMICAL RAYS.

DOES any soul that has been redeemed with a price, cherish the notion that it costs too much to send the story of Calvary to China, where a million souls a month perish without knowledge of the only name under heaven, given among men, whereby they must be saved? Let her state her cold creed in these words : —"I believe that the blood of Jesus was wasted when he was brought as a lamb to the slaughter; I believe that the life of Jesus was wasted when he left the streets of gold to wander over the mountains of sin, seeking the one sinner that was lost."

A FEW weeks ago a young woman said to me, "If my husband gave me a weekly allowance, I could give to missions : as it is, I don't see how I can." It was the old question of the unfaithful steward : "What shall I do? I cannot dig ; to beg I am ashamed."

Another friend said to me, with a touch of pride, as she displayed her new spring dress and bonnet, "together, these cost just one hundred dollars ; but all I had to do was to convince my husband that I had need of them." She really needed them as much as a blanket shawl is needed in July. It only proves what a surplus there is in the pocket treasury, not available at present for the Lord's work, for the reason that men are not *convinced* that the Lord has need of it. Every other need is importuned for, first. When it comes to the need of the Kingdom of God, woman is conscience stricken ; can only helplessly ask, "What shall I do? Why should she leave demonstration and argument outside when she enters the door of missionary endeavor?

Is it not because she lacks the will to deny herself that her tongue loses, here, its entreaty, and the success of a gigantic spiritual enterprise is put in jeopardy?

Notions will arise that may deceive the very elect, and there is the notion that emotion will do, instead of exertion. In a place that was called Gethsemane, great drops of blood fell to the ground as a silent testimony to the exceeding sorrow of the Son of God; but neither His tears, nor His strong crying could avail to save sinners from reaping the wages of sin. Since then, "drops of grief can ne'er repay the debt of love I owe."

What generous impulses thrilled the breast of the rich young ruler as he pressed his eager question, "What good thing shall I do?" In the enthusiasm of the moment his face seemed to reflect an intrepid soul. Because he loved this all-but-perfect soul, Jesus must prove him. "Sell all and give to the poor." Ah, now the rains descend, the floods come, the winds blow and beat upon his sincerity. As the tempest increases the structure falls, revealing ground-works of mere sand. Thank God for any test that will prove your soul's purpose. If you feel your heart swell with pity for the destitute and godless of this great world, analyze that pity. The true disciple is not afraid to scrutinize his sympathies. James felt there was little advantage in profuse prodigality of good-will, while there was extreme parsimoniousness of purse.

Compassion is not always fictitious when it does not blossom into loving deeds, but it invites suspicion.

Laura M. Gemmill.

THE USE OF THE V. P.

"Why in the world did you elect Mrs. B—— vice-president of your society?" asked one lady of another.

"Oh," was the reply, "we had to give her an office to keep her in the society; so we put her there and she will have nothing to do."

The above true incident probably describes a rare occasion, but the reason given seems to express a prevailing opinion. The office of vice-president is generally regarded as one which imposes few duties and no responsibilities; but we think that this is a mistake, and that a faithful and efficient vice-president can add very much to the interest of a meeting and the success of a society.

To do this she must be faithful to two things, her duties and her opportunities. Under the first head we would place attendance, preparation, active participation in meetings, and welcoming new comers. It will be a great relief to the president to have her lieutenant take charge of one or two of the meetings during the year, and the vice-president should come to all the meetings prepared to take any part that her natural gifts will allow; to fill any gaps caused by absence of the regular appointees. Outside of the meetings she should keep her eyes and ears open for items of interest, and new ideas and methods of work, and her heart and hand always open to receive and welcome new members.

As to her opportunities: If she has the time, she may attend presbyterial meetings, and thus relieve the president, who is usually a very busy woman. She can recommend the society, praise its meetings, and urge attendance of its members, as the president cannot; for she is not hampered by the consciousness of commending what is largely her work, and inviting people to come to *her* lecture. She may act as chairman of important committees, and can in general show that she occupies the vice-president's chair, not merely to keep it filled, but to uphold the hands of the president.

The vice-president is often the official representative of the minority in the society, as the president is of the majority, and is still more frequently a connecting link between the older and younger elements. Either of these situations affords a fine opportunity for good Christian work in pacifying the discontented, cheering the discouraged and harmonizing the discordant elements. As she is generally regarded a mere figure-head, she escapes the criticism so often leveled at the president; and being free from the latter's responsibilities, should be able to present to growlers a cheery front that will dispel clouds.

Many other things will suggest themselves, which she may do in different societies; but we have taken up enough time and space. Now, dear Vice-presidents, I, for one, am tired of being a figure-head! Are not you? Then let

us all make an earnest effort to redeem our title from the ignominy into which it has fallen; and instead of being a synonym for good-natured inefficiency, let the name of vice-president be the badge of quiet, faithful helpfulness.

Anne Henderson.

SPECIAL OBJECTS, UNDER AN ENGLISH LIGHT.

[The following is a brief extract from a letter which appeared in the *Church Missionary Intelligencer* (London) of October last. It was written by the editor, Mr. Eugene Stock, from New South Wales, where he had been speaking on missions.]

Let me begin by unburdening myself of a reflection repeatedly forced upon my mind during my sojourn in Australia. It is the unwisdom of trying to create missionary interest by getting a parish or a Sunday-school to support a catechist in India or a child in a Melanesian boarding-school. We have been continually told that such money as this or that congregation can afford is already pledged to support (let us say) "Timothy Kensington," an unfortunate child in Tinnevelly or the New Hebrides, who has been baptized by a name dictated by the said congregation to stamp him as their own, and who thereby is denationalized before his countrymen for the rest of his life. This practice, however, of giving foreign names to boys so supported, though justly deprecated by the C.M.S. Committee in a resolution passed a few years ago, is not the particular matter on which I wish to write now. It is the idea that missionary interest is fostered at all by the plan of thus concentrating attention upon one spot and one individual. Let me not be misunderstood. It is quite right that boys and girls in boarding-schools, and in some cases even evangelists and other agents, should be supported by the personal gifts of individual Christians or individual Sunday-schools. Many missionaries find that a considerable part of their work can only be carried on in this way, and I am not at all surprised that they seek thus to supplement the Society's direct agencies. But there is such a thing as beginning at the wrong end. Those Christians who are already inspired with a true missionary spirit, and embrace the world-wide work of Missions in their sympathies, are always ready to *add* to the objects of their liberality by providing for the particular needs of this or that Mission station. But if an individual or a parish or a school is *first* asked to take up a particular small object, the tendency is to rest satisfied with that, and never to consider the wide world at all. For the interest created is an interest in the welfare of "Timothy Kensington," instead of an interest in the Lord's great cause, and there is no natural growth from that little bit of isolated sympathy, with its little collection of 3*l.* or 5*l.* or 10*l.* yearly, to a sympathy that longs after the Heathen World and a desire to have some personal share in preparing the way for the Lord's return.

The friends of the Melanesian Mission are afraid of our injuring it by talking of India and China; yet they seem perfectly content if a congregation or school supports some particular catechist or child, and I do not see any attempt being made to awaken that deep missionary zeal which leads earnest souls to ask, Why should I not go myself? But I shall be asked, Have not the C.M.S. missionaries from India who have visited Australia taken a higher line and taught a truer policy? No, I am sorry to say. I hear about these. I inquire, "Well, what was the result?" and the reply is, "Oh, they got a little money together." "What for?" "Oh, for their Boarding-School," or "to support an extra catechist." And it is literally true that, in some parishes where there is irreproachable Evangelical orthodoxy and good practical home mission work, our efforts to plead for the great world have been met with the assurance that they are already "doing well for Missions," "for Mr. Z—— was here, and they liked him, and they manage to raise 12*l.* a year for a Native Bible-woman for him." But any reading of missionary periodicals, any systematic prayer for Missions, any idea that well-to-do Christians have a responsibility beyond giving the Sunday-school children a few shillings to supplement their collection for Mr. Z——'s Bible-woman, in these parishes, I find little or none of that. Had one-half the energy expended in getting a few pounds together for a local object been used to tell of the vast needs of India or Africa, and to band the praying people together to meet and read and pray and stir one another up, the results would have been very different. The least encouraging places, the places

where there is "so much to do at home," and where good candidates "could not possibly be spared," are those where attention is already absorbed by "Timothy Kensington" or Mr. Z——'s Bible-woman.

HOW WE FORMED A SOCIETY IN LA JUNTA, COLORADO.

It was the easiest thing. We had thought about it a few weeks and the right time presented itself.

General Assembly had adjourned and, two of its members, homeward bound, stopped over Sunday with us. They were the Rev. and Mrs. J. F. Holcomb, and to meet them was to become infused with missionary zeal. After their interesting talks on India in our chapel, a woman's missionary organization was quickly formed, officers chosen then and there, and a goodly number of members enlisted.

The first meeting was held at the manse and a simple plan for monthly meetings was talked over. This is it, and it works beautifully. We meet from home to home, waiting for a voluntary invitation, and we are never lacking for one in time to give full announcement.

We choose a topic for each meeting and, as we work for both Home and Foreign Missions, we alternate. It is incumbent on all the members to bring in something. We have no rigid rules; our constitution is unwritten, but each member is expected to pay tribute of one dollar and at every meeting the basket is passed for a ten cent collection from each.

After devotional exercises and interchange of missionary information, lunch and tea are served in such an informal way as the taste of the hostess suggests. Now, when you form your missionary societies don't omit the lunch and tea.

L. A. D.

BOOK NOTICES.

Henry Martyn. By Dr. George Smith. (A reprint. Fleming H Revell Company.) Large 8vo, cloth. Price $3.00.

A Secretary of the Free Church of Scotland, well known for his biographical gift, has here presented a new and vivid record of the life of the first modern missionary to the Mohammedans. Dr. Smith has availed himself of fresh material which could not be used during the lifetime of certain persons, and the saintly Henry Martyn thereby appears before us, perhaps not less a saint than in the early records, but certainly a more human man. The actual results of his labors are set forth with distinctness. The "life" which was "burned out for Christ" in India and Persia, will always be a classic in the Christian Church, and we are much indebted to the publishers who have so promptly brought us this work and others in this line, from across the sea.

The following books, published by A. D. F. Randolph and Company, are not "missionary" in purpose.

Up and Down the House. By Anna Warner. 231 pp. Price $1.00.

An attractive little volume founded on Proverbs, chapter 31, and full of sprightliness and point, home thrusts and Christian common-sense.—*Aunt Liefy*, By Annie Trumbull Slosson. 50 pp. 60 cents.—*Our Elder Brother: Thoughts for Every Sunday in the Year.* By Sarah S. Baker. 294 pp. Price, $1.50.—*Daily Steps Upward.* Selections for every day in the year. Price, 75 cents.

SINCE LAST MONTH.

Arrivals.

November 9.—At San Francisco, Dr. and Mrs Hepburn, from Japan.

November 12.—At San Francisco, Rev. H. C. Thomson and family from Mexico. Address, 77 Columbus St., Pasadena, Cal.

Miss DeBaun, from Mexico City. Address, Nyack, N. Y.

November 13.—At New York, Dr. Torrence and Albert Potter (eldest child of Rev. J. L. Potter) from Teheran, Persia.

At San Francisco, Miss Kate Fleeson, from Lakawn, Laos. Address, Coraopolis, Pa.

November 21.—At New York, Miss Carrie H. Rose, from Tokyo, Japan. Address, 866 Magee St., Elmira, N. Y.

Departures.

November 23.—Passed through New York, Rev. and Mrs. A. F. Johnson, on their way to join the Mission at Pine Ridge, Dakota.

November 24.—From England, Mrs. R. G. Wilder and Miss Grace Wilder, returning to Kolhapur, South India. Rev. and Mrs. Robert Wilder sailed with them. Mr. Wilder expects to undertake special labors for students in India.

November 26.—From San Francisco, Miss Mary A. Snodgrass, to Tungchow, China.

December 15.—From San Francisco, Rev. E. P. Dunlap and Mrs. Dunlap, returning to Siam with three children and leaving four in America.

Rev. D. N. Lyon, returning to Soochow, China, leaving his family in Wooster, Ohio.

Miss Annie B. West, returning to Tokyo, Japan.

Marriage.

October 7.—At Canton, China, Miss J. M. S. Suter to Mr. C. C. Jeremiassen, both of Hainan.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

TOPICS FOR WEEK OF PRAYER.

TUESDAY, January 3, 12 M.— Thanksgiving for God's continued blessing on the work of foreign missions during the past year. Confession of shortcomings, and prayers for the speedy fulfillment of the promise: "I will pour out my spirit upon all flesh."

WEDNESDAY, January 4, 12 M.— Prayer for God's blessing on the varied work, at home and abroad, of our own and all other Women's Missionary Societies.

THURSDAY, January 5, 3 P.M.— Prayer for our missionaries and their children that sufficient grace may be given them in the experiences peculiar to their work and life.

FRIDAY, January 6, 12 M.— Prayer that the governments of the earth may be brought into sympathy with those who are laboring to extend the kingdom of Christ; for the restoration of the Jews; and that God's blessing may attend the reading and teaching of His Word.

SATURDAY, January 7, 3 P.M.— Prayer that the young people of the Church throughout all her borders may become workers together with God in the upbuilding of His kingdom in all lands.

It is hoped that all our auxiliaries will remember the hour when we are assembled from day to day. A cordial invitation is extended to all who are near enough to be present with us, and it is specially asked that requests for prayer may be sent us, believing that a special blessing will be granted, as we meet with united hearts to supplicate the throne of grace.

SPECIAL attention is called to changes in Secretaries. The resignation of Miss Purves as Special Object Secretary has been reluctantly accepted, as other duties require her immediate attention, but we shall still enjoy sweet fellowship with her as a member of the Board of Directors. Mrs. J. A. Bogardus has been elected to fill her place, and Mrs. W. F. Danielson to the office of Auxiliary Secretary.— See third page of cover for reference.

SEVERAL Presbyterial Officers have been in attendance at meetings in the Assembly Room during the month. We trust that, whenever it is possible, our honored co-laborers will share with us the benefits that these meetings always bring.

WE are receiving orders for the Certificate mentioned in our November number for the Enrollment of Babies. One of our workers reports twenty-five Little Light Bearers enrolled, and another tells us that she has been working on this plan for fifteen years without the help of the Certificate. Will not many of our Auxiliaries and Bands adopt this simple method of adding a little to their treasury, and of starting a missionary influence in homes where parents may be reached through their children? And will not every mother give her child a place in the missionary army, that from infancy he may be counted among the helpers in spreading the gospel light?

The Certificate provides for five annual payments of twenty-five cents each, blanks being left for the name of the parent or friend making the payments and for the collector or treasurer receiving them. A brief statement in leaflet form explanatory of the plan will be furnished free, except postage, and so help in introducing it. We would refer to the story of *The Little Lights* in the November number of *Children's Work* and *The Dawn of the Little Light Bearers*, a story leaflet by Mrs. Lucie F. Harrison, 21 La Grange street, Worcester, Mass, price five cents. For Certificates send postage, at the rate of six cents a dozen.

FOUR missionaries have been added to our list during the past month. Mrs. J. N. Wright, of New California, Ohio, going with her husband on his return to Salmas, Persia; Mrs. S. H. Kellogg, whose husband has been re-appointed to India; Mrs. Samuel Jessup, returning to Syria; and Dr. Henrietta B. Donaldson, of Greenville, Pa., whose field is not yet assigned.

DR. AND MRS. KERR, Canton, and Mrs. Reuben Lowrie, Peking, have made us glad by their presence, strengthening our interest in their work as we heard of it from their own lips.

AN attractive exercise has been prepared for Thank Offering Meetings, and is now ready for issue. Price 2 cents each, 15 cents per dozen, $1.00 per hundred.

COPIED letters may be had from Miss Thiede, India, and Miss Johnston, Sam Kong, China.

From Chicago.

Meetings at Room 48 McCormick Block, every Friday at 10 A.M. Visitors welcome.

SENDING another order for a calendar, a pastor adds this gentle exhortation: "I have wondered if you women are doing all you might — or to come a little nearer home, if I am doing all I might to get others to join us in this *work* of praying for our missionaries. No one so poor but he or she can kneel and ask God to bless the far-away workers. No one, surely, so busy but can find time to read two or three names and a Bible text and say 'God bless these workers to-day.' And another thing: some of

these missionaries have children. Why not have at least the number of little ones in the families. If I were being prayed for specially, I would feel that half of me were left out if my two little girls were not also remembered. And the special need that missionary children have, should lead us to pray for them also."

ANOTHER word about prayer comes from one who announces the launching of a new auxiliary in a high sea where "it has not all been smooth sailing." She says: "I intend to pray with all my might for that one lady who doesn't believe in foreign missions, and I do believe we shall have her in the society some day."

READING, one Friday morning, that the Christian who does not believe in foreign missions does not believe in the Apostles' Creed, the Lord's Prayer or the Doxology, Mrs. Blair said: "If one seeking admission to church membership should say 'I don't believe in home missions' we know no session would accept such a candidate. Yet many church members say 'I don't believe in foreign missions.' It seems as if it might be well if this were made one of the examining questions and a probation class formed of such as answered 'I don't believe in foreign missions,' for instruction in the Apostles' Creed, the Lord's Prayer and the Doxology."

NEW PUBLICATIONS.

	PRICE EACH.	DOZ.
Be Ye Thankful Also		.06
Billy		.05
Give Us Workers		.05
Israel's Heaps		.06
Infanticide in China	.01	.10
I Can Pray		.05
Kania	.02	.15
Lessons from the Silkworm	.02	.10
Mrs Stanton's Thank Offerings	.01	.10
My Own Money		.05
Our Publications	.01	.10
Refusals	.01	.10
The Garden of the Great King	.01	.10
Woman's Lot in Japan	.01	.10
Woman's Rights in India	.01	.10
What a Century of Christianity has done for Women	.02	.20
Calendar for 1893	.25	

Prices include postage except when leaflets are ordered singly.

Address The W. P. B. M., Room 48 McCormick Block, Chicago, making all drafts and money orders payable to Mrs. C. B. Farwell, Treasurer.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE first magazine of the year. Shall its fellows chronicle triumphs won for Christ, a zeal which knows neither disappointment nor defeat, an abounding vitality in Christian life—or nerveless action, sluggishness, discouragements? It depends upon you, upon me, for His promise standeth sure.

QUERY.—What becomes of the young men who are too old for Bands? Each church, almost, has a young woman's missionary society, but where are those for the young men?

WE are pained to learn of the death of Miss Disosway, at one time in charge of our school at Mexico City. She died during the summer at Rosario, Argentina, where she was working in connection with the W. F. M. Soc. of the M. E. Church.

MISS CARRIE H. ROSE, lately from the Joshi Gakuin, our school at Tokyo, Japan, stopped recently at our rooms to exchange greetings. She was on her way to her home in Elmira. She says she is "no speaker," but if any one cares to listen to her personal experiences she will be glad to give them.

SHOULD any of our societies be planning to send boxes to any of our missionaries, Miss Denny will be glad to give all details and should be consulted before any active steps are taken.

DON'T forget to send for the programmes for Praise Meetings; they are good for any month of the year. We have, besides, "Mr. Great Heart," the third of our series of Missionary Heroes for the Young, price 5 cents. It is really the life of Rev. John Geddie, of whom it is said that when he went to the island of Aneityum there were no Christians, and when he left there were no heathen. A rare record. Also "Our Publications—How Shall We Use Them," "Refusals," "Mrs. Stanton's Thank Offering" and "Maharani: a Story of Hindu Child Life," all 1 cent apiece, or 10 cents per doz. "Israel's Heaps," 6 cents per doz., 20 cents per hundred. Then one of the sweetest publications for children is an "Enrollment Card for Little Light Bearers." The Light Bearers are babies, and any one or any society or band has only to send the name of some such little one with 25 cents to receive the singularly pretty certificate or card—worth, it would seem, 25 cents itself. It is then hoped that our baby being thus enrolled as a Light Bearer, will continue the subscription, or find some one else to do it till the mature age of five is reached. This is indeed a pledge. Let no baby be missing from these ranks of the "Baby Crusaders." Mrs. Herrick Johnson's hymn reprinted from December *Children's Work* can be had for 6 cents per doz, 50 cents per hundred.

From Northern New York.

WITH the coming of the New Year, it is the custom of the business world to examine accounts and settle all outstanding debts. Would it not be wise for us to adopt this custom in our missionary work? Is not this a good time to examine ourselves in regard to our indebtedness to the Lord? Have we rendered to Him all we owe? Have we kept the pledges we made when 1892 began, in regard to what we would do for Him in this part of His work? Have we been regularly in our places at the

monthly meeting? Have we diligently sought to lead others to feel their personal responsibility for the fulfilling of His last command? Have we daily remembered to pray to the Lord of the harvest for His blessing upon the work and workers? And lastly, have we given as the Lord has prospered us? If not, we have a large account to settle with our Master. The debt of gratitude, "for His unspeakable gift," we can never repay, but we can show our gratitude for this gift by fulfilling our obligations, and in doing so we shall make known His precious gift to those who now know Him not.

THE appeal for the new work and the ten per cent. increase, made by Mrs. H. B. Nason at the meeting in Albany, has been printed. If your Society or Band has failed to receive it, write at once to your District Secretary for it.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

DO we realize that nine months of our year have slipped by? Three months, only, left in which to redeem our pledges, to widen our influence, to increase the subscription lists of *Woman's Work* and *Children's Work*. Let us work faith-*full* in spirit, remembering we are to be the willing instruments of the Holy Spirit "who is ever the Spirit of Missions." We ask for special prayers during the months remaining, for the blessing and guidance of the Holy Spirit upon every auxiliary, for missionary candidates and for the treasury of the Board.

WHERE are the missionary candidates? Are there no young women to "offer willingly" to serve Christ in far off lands?

THE annual thank-offering service of the Board, in the Second Church, St. Louis, November 17, was a precious one, devotional and spiritual in tone. Mrs. Condict gave us a Bible lesson long to be remembered upon the two-toned "Gospel of joy and sorrow," Paul's letter to the Phillippians.

ONE auxiliary at its praise service gave as a souvenir to each member a satin ribbon, whereon were printed the names of the missionaries to whose salaries the auxiliary contributes. Underneath the names, "I pray for them." A request was made that the ribbons be used as Bible marks, and that daily these names be spread out in loving remembrance and petition.

THE Special Object Secretary is so glad that *not* 200 shares (as mistakenly announced last month) but 68 remain untaken in the Teheran Boys' School. Just 68 Sunday-schools and C.E. societies, each taking one $25 share, will make all our hearts rejoice. Miss Palmer's salary has been divided into 40 shares, $15 each. The C.E. societies and Sunday-schools of Kansas are cordially urged to attack these shares, possess them, and thereby "own" a missionary in Japan.

A VERY interesting letter from Miss Cogdal is ready for sending out on receipt of postage.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

A FEW days after Dr. and Mrs. Hepburn arrived in San Francisco from Japan, the Occidental Board and the young people of San Francisco gave them a welcome to the home land in the parlors of the First Church. Well have these pioneer missionaries earned the right to rest—after their thirty-three years of service for the Master in the Sunrise Kingdom. Mrs. P. D. Browne gave earnest greetings for the Occidental Board, while Miss Morton spoke for the young people, and Rev. J. Q. Adams for the churches. All hearts were stirred as Mr. Ishigawa welcomed them on behalf of the Japanese Christians. The Boys' Brigade was well represented. While the audience sang "Onward Christian Soldiers," the boys marched in and saluted Dr. and Mrs. Hepburn in true military style. It was a new experience for these missionaries, and although they had not intended speaking, they could not remain silent.

HAVE our auxiliaries heard of the Boys' Brigade Band in the First Church, San Francisco? We do not mean a missionary band, although the Brigade is that, but a real brass band. The boys had been practicing for some time, but the band had not been heard outside the cellar where they met until a few weeks ago, when their pastor had a birthday. Then they marched to his house and serenaded him. At first the pastor thought it must be a political band and that they had made a mistake in the house, then it dawned upon him that it was his boys' band. What will these Brigades do next? We know of nothing to equal them in interesting and helping the boys.

A REQUEST has come for the colored charts used in the primary classes of our Sunday-schools. Missionaries find these pictures very useful in fixing the attention of the people.

THE members of In His Name Society of San Francisco have taken much pleasure in sending a box of clothing to little Beth Bailie, and they are now preparing a box for one of their number who is studying with a view to going out as a missionary.

LETTERS have been received from Dr. Bailie of Suchow, Mrs. Fulton of Fukui, and Miss Russell of Oroomiah. Copies will be sent to the auxiliaries, or printed in *Woman's Work* or the *Occident*.

NOW that the holidays are over, the time seems all too short before our annual meeting. How is it about the pledges? Let us see that we give as much for the conversion of the world to Christ as we have given for the pleasure of those about us.

NEW AUXILIARIES AND BANDS.

COLORADO.
Georgetown.

NEW JERSEY.
Arlington, C. E. S.

NEW YORK.
Dryden, Evening Star Bd.
Florida, Helping Hands.
Franklinville, Prince's Daughters.
Monticello, Busy Bees.
Syracuse, E. Genesee St. Ch., Willing Workers.
Thompson's Ridge, Hopewell Ch., Willing Hands.

OHIO
Eaton, Golden Rule Bd.
East Liverpool.
Harrison, Junior C. E. S.
Marysville, Boys' Band.

PENNSYLVANIA.
Allegheny, 1st Ch., Ever Ready Band.
Ashley, C. E. S.
Chanceford, Soldiers of the King.
Coraopolis, Dorcas Links.
East Brady, S. C. E.
Franklin, S. C. E.
Germantown, 2d Ch., S. C. E.
Indiana, Shining Stars.
Ingram, S. C. E.
Little Britain, Junior C. E. S.
Lower Brandywine.
Pittsburg, East Liberty Ch., In His Name Band.
Pittsburg, East Liberty Ch., King's Daughters.
Pottstown, Hill School Bd.
" S. C. E.
Westchester, Westminster Ch., Junior C. E. S.
Westchester, Westminster Ch., S. C. E.
Wrightsville, Happy Workers.

SOUTH DAKOTA.
Aberdeen, 1st. Ch., Hope Bd.
" " " Young Ladies' Soc.
Groton, Band.

TENNESSEE.
Knoxville, 2d Ch., Junior C. E. S.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from November 1, 1892.

[PRESBYTERIES IN SMALL CAPITALS.]

CATAWBA SYNOD.—Collection at meeting, 5.00

CINCINNATI.—Avondale, 94.88; Cincinnati, 2d, 21.50; 3d Ch., 35, S.S., 20, S.C.E., 20; 5th Ch., 12; 7th Ch., 49.95; Mohawk, 10.50; Mt. Auburn, 26; North (Cumminsville), Y.L.B., 55, Willing Workers, 15; Walnut Hills, 42.65, Acorn Bd., 3.10; Cleves and Berea, 35.69; Delhi, 5; Glendale, 9.80; Hartwell, 15; Linwood, S.C.E., 5; Madisonville, 4.50; Morrow, 14; Montgomery, 12.50; Wyoming, 48.15, Willing Workers, 10, 564.62

CLEVELAND.—Cleveland, 2d, 102.50; Calvary, for debt, 127.70, 230.20

COLUMBUS.—Central College, 5; Columbus, 2d, 12.25, Y. L.S., 22, Harriet Moore Bd., 6, Mrs. Wm. G. Dunn, 45; Broad St., 150; 5th Ave., 2.75; Westm'r, 5.53; London, 7, Finley Bd., 12.50; Westerville, 16, 284.03

DAYTON.—Bellebrook, 4; Clifton, 7; Dayton, 1st, Y.L.B., 35; Dayton, Mem'l, S S., 4.85; Franklin, 23.10, Willing Workers, 1.30; Greenville, 19.60; Middletown, 10; Piqua, 12, S.S., 35; Springfield, 1st, 44; Springfield, 2d, 22; Springfield, 3d, 10.33; Troy, 50, 278.18

JERSEY CITY.—Arlington, 10, S.C.E., 1.75; Garfield, Jun. S.C.E., 2; Hackensack, 10; Hoboken, 1st, 50; Jersey City, 1st, 75; Claremont, 15; Westm'r 13, Passaic, 1st, 70; Paterson, 1st, 50; Rutherford, 45.28; Tenafly, 45.50, 387.53

KITTANNING.—Apollo, 33.68, Hopeful Bd., 234, Faithful Workers, 1.48; Currie's Run, 34.17; Elder's Ridge, 25; Elderton, 9; Indiana, 100; Kittanning, 1st, 200; Leechburg, 40; Marion, 13.13; Mechanicsburg, 15.05, Andende Bd., 3.95; Rural Valley, 10; West Glade Run, 25; West Lebanon, 3.85, 516.65

MAHONING.—Canton, Y.L.B., 15; Niles, 9; Poland, 22.63, Children's Bd., 5.75; Salem, 26.85; Warren, King's Daughters, 15; Youngstown, 92 33, Young Woman's Bd., 30.84, 217.40

MARION.—Berlin, 15.65; Delaware, 52, Y.P.S., 100; Jerome, 11; Mt. Gilead, 18.21, Y.P.B., 3.79; Marion, 23.87, S.C.E., 6.09; Marysville, 20; Trenton, 18, 268.61

MONMOUTH.—Tennent, S.C.E., 5.00

MORRIS AND ORANGE.—Dover, 26.75; E. Orange, 1st, 150, Willing Workers, 40, S.S., 50; Hanover, 81, Cheerful Workers, 12; Madison, 32.37; Orange, 2d, 100, S.S., 50.24; Orange, Central, 100; South Orange, 1st, 27.60; Succasunna, 30.53; Summit, 105, 805.49

NEWARK.—Bloomfield, 1st, 112.50; Westm'r, 112.50, Y.L.B., 30; Montclair, 1st, 110, Sunbeams, 16.33; Trinity, Workers for the King, 10; Newark, 3d, 25.20; Calvary, 35, Inf. sch., 30; Central, 75; High St., 53.40; Park, 125; Roseville, 50; South Park, 122.86, 907.79

NEW BRUNSWICK.—New Brunswick, 1st, Jun. S.C.E., 8.00

PARKERSBURG.—Grafton, 11; Ravenswood, 22.80; Spencer, 3, 36.80

PHILADELPHIA.—Chambers, Y.P.S., 18.00

PHILADELPHIA, NORTH.—Abington, 49; Bridesburg, Helping Hands, 35.68; Chestnut Hill, 1st, 108, Young Men's Bd., 5; Chestnut Hill, Trinity, 5; Doylestown, 75, Willing Workers, 15.20; Fox Chase, 20.44; Germantown, 1st, 100; 2d Ch., 125, S.C.E., 15; Hermon, 15; Holmesburg, 15.37, Cheerful Givers, 54.20; Manayunk, Children of the King, 6; Neshaminy of Warminster, 30; Neshaminy of Warwick, 32.50; Pres. Soc., 10, 725 48

PITTSBURG AND ALLEGHENY COM.—Allegheny, 1st, 112; 2d Ch., S.C.E., 20; Bethel, S.S., 62.18; Cannonsburg, Central, 30; Emsworth, 33; Freedom, 5; Hoboken, Y.L.B., 16.85; Lebanon, 74; Leetsdale, 53; McDonald, 20.07; McKee's Rocks, 12.50; Monongahela City, 50; Oakdale, 13; Oakmont, 20; Pittsburgh, 1st, 10; Bellefield, 35; E. Liberty, 182.75, Earnest Workers, 12, Gospel Bells, birthday money, 17.02; Highland, 9.40; Homewood Ave., 8.16; Lawrenceville, 30; Park Ave., 10.30, Gleaners, 15; Point Breeze, 100, Four Children, 25, Whatsoever Bd., 20; Raccoon, 27; Sewickley, 26.15; Sharpsburg, 14.80; Wilkinsburg, 50.56, Moore Bd., 25, 1,139.74

SHENANGO.—New Brighton, Mrs. Mary E. Palmer, 100.00

WOOSTER.—Apple Creek, Y.P.C., 11.75, Light Bearers, 8.50; Belleville, 5; Canal Fulton, 10; Congress, 20; Creston, 8; Doylestown, 6; Hopewell, Holcomb Bd., 20; Jackson, 4.86; Mansfield, 10.27; Orrville, 15; Savannah, 10, Pearl Seekers, 15, Y.L.B., 15; Wayne, 28.60; Wooster, 1st, 19; Westm'r, 42.80, Myers Mem. Bd., 15, 264.20

LEGACY.—Sarah H. Coon, dec'd, Pittsburg, Pa., 100.00

MISCELLANEOUS.—Batanga, Africa, Albert Irwin Good, 1; East Brady, Pa., Mrs. Minnie A. Royce, th. off., 10; Manayunk, Pa., Samuel H. Brown, 300; Phil'a, E. G., th. off., 10; San Bernardino, Cal., Mrs. Quinan's boys, 7.12, 328.12

Total for November, 1892,	$7,190.84
Total since May 1, 1892,	31,812.52

The amount from Bethlehem Ch., Phila., in the Annual Report should have been $105.

MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 1, 1892. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to November 20, 1892.

BOULDER.—Boulder, 22.85, Rocky Mountain Bd., 7; Cheyenne, 8.10; Longmont, 7; Rawlins, C.E., 12; Ft. Collins, 19; Ft. Morgan, 10, Bd., 15; Greeley, 14.40; Timnath, 9; (less 73.50 included in last month's total), 50.85

CENTRAL DAKOTA.—Artesian, 5; Brookings, 10.25; Flandreau, 9.25; Huron, 11.12, 35.62

CHICAGO.—Chicago, 1st, 167.17, Mr. Joseph N. Field, 150; 2d, 128.75, C. E., 20; 3d, 75, Boys' Bd., 7.50; 4th, Y.W.S., 139.10; 8th, 24; Ch. of the Covenant, 11.80; Scotch Ch., C.E., 25; Evanston, 20; Joliet, 1st., 30; Lake Forest, Y.L.S., 45.93; Maywood, C.E., 10; Oak Park, th. off., 75, C.E., 40, S.S., 60; Waukegan, C.E., 18.80, 1,048.05

HURON.—Fostoria, 11.59; Milan, 5.27; Monroeville, 6.67; Norwalk, 11.82, S.S., 12, 47.35

INDIANAPOLIS.—Bloomington, 14; Franklin, 37.50, Miss Meggenhofen, 10; Hopewell, 31.55, S.S., 4.50; Indianapolis, 1st, 100; 2d, 100; 6th, 10; Memorial Ch., C.E., 6.80; Tabernacle Ch., Mustard Seed S., 33, 347.35

LIMA.—Ada, 13; Columbus Grove, 10; Findlay, 2d, 8.03; McComb, 10; Van Wert, 11.10, 52.13

MADISON.—Mineral Point, 6; Poynette, 10.50, 16.50

MATTOON.—Bethel, 10; Paris, 88.50, McCord Bd., 13; Robinson, 13; Taylorville, 22.39; Tower Hill, 5; Presb. off., 5.84, 157.73

MAUMEE.—Bowling Green, Willing Workers, 4.90; Bryan, 14.11; Defiance, 25; Highland, 21.56; Kunkle, 6.08; Mau-

mee, 5.39; Toledo, 1st, 31.96; 5th, 9.80; Westminster Ch., 34.30; West Unity, 30, 183.10

MILWAUKEE.—Cambridge, 10; Milwaukee, Immanuel Ch., C.E., 45, 55.00

NEBRASKA CITY.—Bennett, S.S., Columbian off., 2.50

NEW ALBANY.—Bequest of Mr. W. S. Culbertson of New Albany, 5,000.00

OTTAWA.—Mendota, C.E., 6.47; Oswego, 7.62; Rochelle, S.S., 20, 34.09

SAGINAW.—Bay City, Wight Bd., 4.50; Saginaw, Washington Ave. Ch., 11.76; St. Louis, C.E., 25, 41.26

ST. PAUL.—Maple Plain, 10; Minneapolis, Andrew Ch., C. E., 20; 1st, 27; House of Faith Ch., Jr. C.E., 1.31; Stewart Memorial Ch., 6.55; Westminster Ch., 81.60; St. Paul, Central Ch. 25, Boys' Bd., 15, 186.46

SCHUYLER.—Carthage, 7; Clayton, 8; Hersman, 16.80; Kirkwood, S.S., 4; Mt. Sterling, 25; Niota, Appanoose Ch., 20; Quincy, 11; Rushville, 12.60, 104.40

SPRINGFIELD.—Springfield, Bequest of Mrs. Weddell, 1,000.00

WATERLOO.—Albion, 6; Ackley, 28, King's Builders, 5, King's Sons, 7; Cedar Falls, 11, Boys' Bd., 1.50; Conrad, 4.85; Dysart, 5.34; Eldora, 1; Grundy Center, 41.50, King's Daughters, 10, Snowdrops, 50 cts.; Janesville, 4.50; La Porte, 13.68; Marshalltown, 28, S.S., 10, C.E., 4.29; Morrison, 13, Prairie Gleaners, 2.50; Nevada, 6.05; Owassa, 2.23; Salem, 11.75, Little Lights, 9.65; State Center, 5.20; Steamboat Rock, 2.65; Traer, Tranquility Ch., 10.05; Waterloo, 12.50, 257.74

WINNEBAGO.—Appleton, 30; Aburndale, Rev. L. Brickles and wife, 4; Marshfield, 15, Steady Streams, 5; Neenah, 90; Oconto, 6.50; Stevens Point, 15; West Merrill, Girls' Bd., 15; Presb. off., 10, 190.50

WINONA.—Albert Lea, 118.50; Chatfield, 7.40, C.E., 12.62; Owatonna, 6.25; Winona, 24.23, 169.00

MISCELLANEOUS.—Faulkton, S.D., 1; By sale of A Br. Record, 60 cts; Milwaukee, Wis., Immanuel Ch., C.E., 10; Lake Forest, S.S., 25; Chicago, 6th Ch., S.S., 25; Evanston, Misc. per Mrs. Angle, 30, 91.60

Total for month,	$9,071.23
Total receipts since April 20,	31,026.61

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Nov. 20, 1892. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1892.

BINGHAMTON.—Binghamton, 1st, 87.50; West, Y.P.S.C.E., 7; Masonville, 1.50, 96.00

BOSTON, MASS.—Boston, Columbus Ave., 21.62; Greene Bd., 5; Scotch, 6; Lowell, 6.25; Newburyport, 1st, 25.57; 2d, 47; Quincy, 10; Somerville, 10; South Boston, 5; Woonsocket, R. I., 1.75, 138.19

BROOKLYN.—Brooklyn, Ainslie St., S.S., 5.83; Classon Ave., Miss. Bd., 2.92; Greene Ave., 1.75; Lafayette Ave., 65.94; Memorial, 37.92; Mt. Olivet, 5.83; Olivet Chapel, All Ready Circle of King's Daughters, 10; Prospect Heights, 5.83; Ross St, 11.67, p. off., 21.44, Scripture Union cl., 1; Second, 32.09, Cheerful Workers, 12.25; South 3d St., 48.50, Miss. Bd., 1; Throop Ave., 15.24; Trinity, 6.62; Westminster, 20.15; Stapleton, S. I., 1st, 21, 326.98

BUFFALO.—Buffalo, Calvary, Miss. Bd., 21; Central, 50; Church of the Covenant, Y.L.S.. 20; North, 27.30; Pies'l Soc., p. off., 18.67, 136.97

CAYUGA.—Auburn, 1st, 90; Cash, 150; Union Springs, Y.L.S., 3.90, 243.90

GENESEE.—Attica, 15, S.S. Miss. Bd., 8.86; Batavia, 100; Castile, 3.66; Pres'l Soc., 5, 132.52

GENEVA.—Geneva, 1st and North, 30; Naples, 5; Ovid, 74.23, Y.L.S., 5; Shortsville, 20; Trumansburgh, 33.52, 167.75

LYONS.—Lyons, 48.30; Newark, Y.P. Guild, 30, 78.30

MORRIS AND ORANGE, N. J.—Morristown, South St., 150.00

NASSAU.—Glen Cove, 12; Hempstead, Miss. Bd., 20; Huntington, 1st, 13; 2d, 12, Y.P.S.C.E., 33.62; Newtown, 15; Oyster Bay, 8.50; Roslyn, 5.83; Pres'l Soc., 8.75, 128.70

NEW YORK.—New York, Central, 50; 4th, Silver Link Soc., 42; Mt. Washington, 25; Olivet Chapel Miss. Ass'n, 30; University Place, Boys Miss. Soc., 110; West End, 20; The Misses Judd, 16, 293.00

NORTH RIVER.—Amenia, South, 17; Cornwall-on-Hudson, 25; Matteawan, 33; Newburgh, 1st, 60; Pine Plains, 60 cts., Y.P.S.C.E., 18; Poughkeepsie, Mrs. J. P. Wickes, th. off., 50, 203.60

OTSEGO.—Oneonta, Miss Bd., 5.10

ROCHESTER.—Avon, 1st, 3; Brockport, 20; Groveland, 15; Livonia, in memory of Mrs. Nichols, 5; Ogden, 5, in memory of Mrs. Nichols, 9; Pittsford, in memory of Mrs. Nichols, 5; Rochester, Brick, Y.L.S., in memory of Georgie Cleveland, 25; First, 25, Girls Bd., 20; Third, 23; Westminster, 33, 188.00

ST. LAWRENCE.—Adams, 6; Hammond, Star Miss. Bd., 12; Sacketts Harbor, 5; Watertown, 1st, 92.18; Stone St., 13, 128.18

WESTCHESTER.—Bridgeport, Ct., 1st, Hope Miss. Bd., 15; Mahopac Falls, 16; New Rochelle, 10, p. off., 35; Peekskill, 1st and 2d, 33, Cheerful Workers, Birthday box, 4.11; Stamford, Ct., S.S., Chinese cl., 18, 131.11

MISCELLANEOUS.—Akron, N. Y., Mr. R. Patch, 1.25; Auburn, N. Y., Mrs. W. J. Gregory, 3.75; Binghamton, N. Y., a friend, 5; Miss L. A. Mitchell, 80; North Sparta, N. Y., Mrs. McNair and two daughters, 15; Turin, N. Y., in memory of Mrs. Mary Spencer, 45; Warwick, N. Y., 1, 151.00

Total,	$2,699.30
Total since April 1, 1892,	20,779.37

Error in October receipts.—Hudson Presbytery, Hillburn, 21, should read, Ramapo, 21.

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., New York City.

BOX LIST.

From Watchful Circle, Central Ch., Rochester, and from Mountain Workers, Jewett, to Mrs. Reutlinger, Benito, Africa. From Brooklyn to Mrs. Menkel, Benito, Africa. From the DeWitt Memorial Chapel, New York City, to Miss Jefferson and Miss Minor, Ratnagiri, India. From Auburn Aux., from Dryden Aux., from Ithaca Aux., and from Faithful Workers, Adams Memorial Ch., New York City, to Mrs. Griswold, Jhansi, India. From Happy Pilgrims, Shekomeko, to Mrs. David Thompson, Tokyo, Japan. From Chemung Pres. Soc. to Miss Smith, Sapporo, Japan. From Y.L. Bd., 2d Ch., Brooklyn, to Shinagawa School, Tokyo, Japan. From Scripture Union, Ross St. Ch., to Mrs. Wm. Jessup, Zahleh, Syria.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest for the month ending November 24, 1892.

KANSAS CITY.—Appleton City, 235; Brownington, 2.10; Butler, 37.96, Active Workers, 2 5; Clinton, Y.L.B., 15, Willing Workers, 3.50; Creighton, O.B.M.S., 2.50, Willing Workers, 90 cts.; Holden, Golden Rule Bd., 5; Kansas City, 1st Ch., 50, Rays of Light, 45, Y.P.S.C.E., 44.49, Jr.Y.P.S.C.E., 8.50; 2d Ch., 63.75, Y.L.S., 18.42; 4th Ch., 1.65; 5th Ch., 5; Knobnoster, 3.10; Montrose, 3.32; Osceola, 12, Helping Hands, 5, Rays of Light, 6; Raymore, 6.50, Y.P.L., 3.90, Busy Harvesters, 1.60; Sedalia, Central, 9, King's Messengers, 18; Rosier, Sharon, 50 cts.; Warrensburg, 7, 384.54

NEOSHO.—Oswego (Persian suffcrers), 10.25; Princeton, Cheerful Workers, 7, 17.25

N. TEXAS.—Denison, 1st Ch., Y.P.S.C.E., 12.50

OZARK.—Irwin, 6; Mt. Vernon, 5.15, 11.15

ST. LOUIS.—St. Louis, 1st Ch., 30.00

TOPEKA.—Kansas City, Grandview Park, 14, Sunbeam Bd., 13; Topeka, 1st Ch., Y.L.M.S., 20, 47.00

MISCELLANEOUS.—Th. off. meeting of the Board 34.00

Total,	$536.44
Previously acknowledged,	2,821.43
To date,	$3,357.87

MISS JENNIE MCGINTIE, *Treas.*,
4201 Page Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Missions to November 22, 1892.

BENICIA.—Mendocino, 18; Napa, 25; Petaluma, 2; St. Helena, Crown Winners, 2.75; Santa Rosa, Mary Lyon Soc., 18.75; Vallejo, 12.30, 78.80

MISCELLANEOUS.—Board rec'd at the "Home," 659.40, Lighthouse Bd. (Chinese Girls), 18.05, Contribution Box, 18.50, Mrs. Smith, 100, 795.95

Total for November,	$874.75
Total since March 25, 1892,	3,675.16

MRS. E. G. DENNISTON, *Treas.*,
933 Sacramento St., San Francisco, Cal.

November 23, 1892.